



A Critical Introduction  
to the  
Paṇhāvāgaraṇāim  
the tenth Anga of the Jaina Canon

Dissertation

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To  
my German Guru  
Professor Dr. Walther Schubring

Presented from -  
Prof. Dr. J. C. Jain and  
Smt. Kamalshri Jain to  
Prakrit Bharati Academy.



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## I General Remarks

The material used by me for the present study are the following, —

A. Text published together with the commentary of Abhayadeva by the Āgamōdaya Samiti, Bombay 1919, this has been the principal instrument used by me and those others mentioned below have been used only for purposes of occasional comparisons and references. This edition, inspite of the carefulness bestowed on its printing, can by no means be called a critical edition.

It contains a number of misprints. Its paragraphing is not always systematic and it sometimes joins up separate compounds or separates parts of a compound. Often it spells the instrumental plural suffix as °ehim while the metre requires °ehi, and the locative plural suffix as °su where the metre requires °sum or vice versa. It has in ten places in the first five chapters (none in the last five) some words or parts of words inserted into the text within brackets, four of these are attempts to reproduce or note the different reading in the commentary and the other six are various readings unnoticed by Abhayadeva, these latter were perhaps found in Mss. consulted in editing A, for two of them occur in B but none in C, D, E.

This edition reveals some special features, viz

I a large use of the inorganic t, i, e, t substituted in the place of a vowel obtained according to Prakrit usage<sup>1</sup>) from a Sanskrit consonant other than t, e g hitaya for hiyaya (hr̥daya), tajjite for tajjīe (taj-jīve), vetiya for veiya (vedikā), divita for diviya (dvīpikā), bititaṃ for bitiyam (dvitīyam), vīti for vīi (vīci) etc. This feature occurs in other Jaina Mss. too<sup>2</sup>)

II frequent use of Sanskriticisms, such as, use of n and nn in such words as anna, vānara, vivanna (vivarna), vinivāya (vinipāta), dinna (datta), janna (yajña), punna (punya), padipunna (pratipūrṇa) etc, and the retention of intervocal consonants in their Sanskrit form in preference to their Prakritic changes, such as kāka,

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1) See Schubring, Die Lehre der Jainas, p 15, where the findings of previous editors of Jaina Mss. have been referred to

2) See Stemthal's introduction to Specimen der Nāyādh



vipula, vedako, viracita, adhamma, udadhī etc This latter feature occurs on every page and it is noticeable that many of such words are found in their Prakrit form when quoted by Abh This Sanskriticism occurs in varying degrees in the other editions also, but in A are to be found the largest number of instances of this tendency

The page-numbers in connection with all quotations given in the following pages refer to this edition

B Text published together with Abhayadeva's commentary by Dhanapati Sinha, Calcutta, samvat 1933, uncritical and with many mistakes

C Ms No Orient Fol 1029 in the State Library, Berlin, text only, almost identical in reading with A

D Ms No Orient Fol 657 in the State Library Berlin, text only, very much like C, but has more mistakes

E Ms No Orient Fol 677 in the State Library, Berlin, text and commentary, clumsily written and full of mistakes some of which have later been corrected on the margin

F Text published with a Hindi gloss by Raja Bahadur L S J Jaumhari, Hyderabad, Deccan, Virābda 2445, uncritical and with many mistakes The vernacular gloss paraphrases and summarises Abh's commentary and offers nothing new

The Panhāvāgaranāim is the tenth among the eleven Anga texts of the Jaina Canon An examination of its contents was made by Weber<sup>1)</sup> Since that time this text has received but little attention Schubring made some references to it in his critical essay on the chronology of the Canon, entitled "Der Kanon der Jainas"<sup>2)</sup> In Winternitz's History of Indian Literature<sup>3)</sup> as well as in Schubring's recent publication Die Lehre der Jainas, p 66, the earlier critical estimate on this text has been reviewed Apart from these, this text has found only casual mention from writers on Jainism who had to give some account of the Jaina texts in general

1) Ind Stud XVI, pp 326—335

2) This forms the introduction to his Worte Mahāvīras

3) Vol II p 452

The contents of the extant version of the 10th Anga, as declared in its introductory verses, profess to deal with “the essence of the scriptures relating to an h a y a and s a m v a r a” An h a y a and s a m v a r a are respectively the 3rd and 5th of the seven fundamental principles or t a t t v a s of Jaina dogmatics<sup>1)</sup> An h a y a is the ‘inflow’ of kamma-puggalas into the soul which results in its losing its pristine perfection and leads to its worldly bondage (bandha), by s a m v a r a such inflow is made to stop The five an h a y a s are the five cardinal sins of killing life, falsehood, stealing, unchastity and possession of property The text deals with the first sin according to this scheme,

- Section A — its nature,
- “ B — its epithets,
- “ C — the ways in which it is committed,
- “ E — its consequences,
- “ D — those who commit it,

later on, however, when going into the details, this order of sequence has not been adhered to, for, the enumeration of those who kill life is preceded by the consequences of killing

The first five chapters deal in due order with these five cardinal sins and have been called, at the end of the first clause of each chapter as well as at its close, the respective ahamma-dāras, “the gate<sup>2)</sup> of the first sin”, “the gate of the second sin” etc The scheme of the first chapter has also been adhered to in chaps 2—5, with this change only that the ways in which the respective sin is committed and those who commit it, have not been treated separately as in chap 1, but have been mixed up together The last five chapters deal with the stoppage of sin (samvara) The work therefore divides itself broadly into two parts, viz

- I the Gates of Sin, and
- II the Gates of Prevention of Sin

In the second part of this study, entitled “Special Investigation”, Section A in all the chapters relating to the inflow of sin has been

1) Tat Sūt 1 4, for the correct derivation of an h a y a from s n u, ‘to flow’, see Hultzsch, ZDMG, 72, p 149

2) d ā r a, this term usually denotes ‘item’ etc

treated in full. As regards the other sections in this Part, only those relating to chap 1 have been quoted in full, while only extracts dealing with secular life have been given from the other chapters and the general trend of thought in the remaining portions have been briefly indicated in English. Of the last five chapters dealing with the prevention of sin, only a resume of the contents has been given, for it consists mostly of details of ascetic life and practices and contains hardly anything of general interest. With a view to avoid repetition, quotations from all the sections of chap 1, and from section A of chaps 2—5 that have had to be referred to in the first part of this study, have been cited only briefly, for they will be found in full in the second part of this study.

The position of the 10<sup>th</sup> Anga in its present form is rather out of keeping with the scheme of arrangement of the Anga-texts in general, for its predecessors Angas 6—9, as well as its successor, Anga 11, all deal with legendary matter while Anga 10 is didactic and dogmatic.

In *Tihāna*, chap X, among the ten *dasāo* texts, i e, texts existing apart from the Angas and each containing ten *ajjhayanās*, is mentioned, as the sixth, the *Panhāvāgarana-dasāo* which is said to contain these 10 chapters, viz, *uvamā*, *samkhā*, *isi-bhāsiyāim*, *āyariya-bhāsiyāim*, *Mahāvīra-bhāsiyāim*, *khomaga-pasīnāim*, *koma-la-p°*, *addāga-p°*, *anguttha-p°*, and *bāhu-p°*. The present Anga 10 has ten *dāras* and not *ajjhayanās* and secondly these ten *dāras* have titles entirely different from those just enumerated. The compiler of Anga 3 therefore had an older text before him and knew nothing of the present text. The same holds good also for the *Samavāya*. Here (p 123<sup>b</sup>) the above subdivisions of the 10<sup>th</sup> Anga are clearly, though not precisely, reflected. For their study have been prescribed 45 *uddesana-kālas* and 45 *samuddesana-kālas*.

The *Nandī* gives precisely the same contents and figures and besides ascribes 45 *ajjhayanās* to the 10<sup>th</sup> Anga and therefore the extant version of our text was as unknown to its author as to the compilers of Angas 3 and 4.

The title of the text *Panhāvāgaranaāim* is usually explained as "Questions and Explanations" — *praśnāḥ angusth'ādi-praśna-vidyās, tā vyākriyante abhūdhīyante 'sminn iti* *Praśna-vyākara-*

nam (Abh) This title of the text refers to the older work, as it is supposed to have been, but the contents of which as stated in Samavāya and Nandī, do not at all agree with the contents of the extant text This fact was noticed very early by Weber<sup>1)</sup> Except in the matter of the three introductory gāthās addressed to Jambu (by Suhamma, in answer to Jambu's question, as we can presume from the analogy of other texts), there are no questions nor any answers in the whole of the present text These facts tend to show that the original text which the compilers of Thāna and Samavāya had before them, was lost and another wholly different text was substituted in its place<sup>2)</sup> Unlike those texts of the Canon which in their new form embody a part or the whole of their older form and contents, our present text contains nothing of the older one, it has been raised on an altogether different foundation<sup>3)</sup>

The later origin of this text will be clear when we have fully examined it in course of this study, but in spite of its late origin there are one or two small details in it which would seem to point to an opposite conclusion Such, for instance, are

I the use of *ti bemi* at the end of eight of its chapters (i e except chaps 2 and 5) which seems to relate our text to Angas 1—4 which begin with *suyam me* and close with *ti bemi*, and

II the appeal to the Nāya in such words as *evam*<sup>4)</sup> *āham*su Nāya-kula-nandano mahappā jīno u Vira-vara-nāmadhejjo at the end of the first five chapters, and *eyam* Nāya-muninā bhagavayā panna-viyan etc at the end of the last five chapters, which recalls Anga 2, the Sūyagada, — Nāya-putte Mahāvire *evam āha jīn'uttame* — I 1 1 27 But we should not be misled by these, for, as has rightly

1) Ind Stud XVI, p 327

2) Weber, Ind Stud XVI, p 328—29, Schubring, *Worte Ms*, p 13

3) Aware that the extant text is very different from what its name suggests, Abh writes *ajñā vayam, śāstram idam gabhīram, prāyo 'sya kūtāni ca pustakāni*, and again, explaining its title *ayam ca vyutpatty-artho'sya pūrvakāle 'bhūt, idānim tv āśrava-pañcaka-samvara-pañcaka-vyākṛtir evē-hōpalabhyate*

4) *evam* nāmadhejjo is a *vedha* of ten *ganas*, for the *vedha* metre and its comparatively later age, see below

been observed by Weber<sup>1)</sup>, they were purposely inserted in the text in order to give it an ancient flavour<sup>2)</sup> The Panhāvāgaranām is not the only instance of a new text entirely supplanting an old one<sup>3)</sup>, it is no new thing in the history of Jaina literature for texts to be lost or for new substitutes to replace old texts or for accretions to grow around older material — specially deserving mention in this connection is the Dittihivāya, reputed to have been the 12th Anga, which is now entirely lost, and the present form of the second śrutaskandha entitled Dhammakahā of the 6th Anga, as also the growth of the second śrutaskandha, entitled Suha-vivāga of the 11th Anga<sup>4)</sup>

As to what might probably have been the character and contents of the older 10th Anga, we have no means of knowing Judging from the fact that it has been mentioned by the 3rd Anga among the dasāo texts, it is likely that it was of a legendary character like its predecessors Angas 7—9 and its successor Anga 11<sup>5)</sup> Although at present it has another mode of introduction, Abhayadeva, the commentator, notes that pustakāntare punar evam upodghāta-grantha upalakṣyate — and then he sets out in full the usual introduction to Angas 7—9 and 11 beginning with tenam kālenam tenam samaenam Campā nāmam nagarī hotthā, the arrival of the venerable Suhamma at Campā, the curiosity of the venerable Jambu to learn the contents of Anga 10, his going up and putting a question to this effect to Suhamma who in reply describes the structural contents<sup>6)</sup> of the text and finally enters into expounding the first chap-

1) Ind Stud XVI p 331

2) This tendency is noticed also in the redactors of the Mahānisiha-sutta (see Schubring, Das Mahānisiha-sutta p 8) which is called the second, and sometimes the sixth, Cheda-sutta this is a late work which probably supplanted an older canonical work of the same name

3) Such a fate was shared also by Angas 8 and 9 see Schubring Worte Ms , p 6

4) See Schubring, Worte Ms , pp 6 and 13

5) Anga 7, 8, and 9 are called Uvāsaga° Antagada° and Anuttarovavāriya-dasāo, Anga 11 is called Vivāga-suya but it has grown out of the Kamma-vivāga-dasāo mentioned in Thāna x, as for Anga 10, kvacit 'Prašnavyākara-nadaśā' iti drśyate, says Abh

6) viz , that it has two śrutaskandhas, the āsava-dāras and the samvara-dāras, each consisting of five chapters Abh remarks that the matter of

ter<sup>1</sup>) The present character of the text however is didactic and not at all legendary like the other dasāo-texts The only elements of legend it may at all be said to contain is in chap 4 where short references are made to the exploits of Baladevas and Vāsudevas, who are described as being given to lustfulness and that many ancient wars, such as those for Sītā, Draupadī etc also having taken place due to the same reason But these are merely brief references and not legends in the proper sense of the term

The language of the text is prose Of regular metrical composition there are altogether nine couplets in it, three at the beginning of chap 1 (see below, p 25), three at the beginning of chap 6, and three in the middle of chap 9 With the exception of the last, they are gāthās The three which introduce chap 6 run thus<sup>2</sup>) —

etto samvara-dārāi(m) pañca vocchāmi ānupuvvī  
jaha bhañiyāni bhagavayā savva-duha-vimokkhan'atthāe  
padhamam hoī ahimsā, bitiyam sacca-vayanaṃ ti pannattam  
datta-m-anunnāya-samvaro ya bambhaceram apariggahattam ca  
tattha padhamam ahimsā tasa-thāvara-savva-bhūya-khemakari  
tise sabhāvanāo kimcī voccham gun'uddesam

The three in the middle of chap 9 run thus —

pañca-maha-vvaya-suvvaya-mūlam samana-manāila-sāhu-sucinnam  
vera-virāmana-pajjasānam savva-samudda-mahôdadhi-tittham

the two srutaskandhas is not rūdha, for traditionally it consists of only one srutaskandha

1) This formal dasāo-like introduction is no doubt spurious It hardly fits in with the general trend of the text In the other dasāo-texts Suhamma, in answer to Jambu's question, goes on to narrate legendary and not, all at once, didactic and dogmatic matter

2) The metre is irregular at datta-m-anunnāya in the fourth line Abh says (p 102<sup>a</sup>) that by dropping the word samvara the metre would be regular but that all Mss have it That measure, however, will not yield a normal verse either Besides, the line, being constructed like the preceding one, yields not a gāthā but a gīti The curious expression datta-m-anunnāya (dattānu<sup>o</sup> dattam ca anujñātāṃ ca Abh) was taken from the special discussion on p 123<sup>a</sup>

the subject has been more fully investigated by Schubring<sup>1)</sup>. From Jacobi's treatment of the subject, it would appear that the correct form of a vedha should be as follows. It should have an even number of ganas not less than four, and each gana should contain four morae. The first gana should be oo oo or o—o and after this all odd ganas should be o—o or o,ooo<sup>2)</sup>, the even ganas should be oo oo but the last among them must be oo — All such complete vedhas occurring in passages quoted in course of this discussion have been spaced and the close of a vedha has been indicated by a perpendicular stroke, if it is not already shown by the interpunctuation. It will also be observed that the apparent vedhas so marked are not always in their correct form and slight emendations are necessary. There are throughout the text many such correct or nearly correct vedhas, but there are instances where emendations will not help and the vedha must remain defective. There are, again, innumerable instances, almost on every page, where only the beginning or the end or both of a vedha are met with but the rest is all out of order<sup>3)</sup>. This is a symptomatic feature and is of great significance in ascertaining the relative chronology of our text. It will be obvious that the text was composed during a period when the vedha was still the prevailing metre though its high tide was over, but its tradition still lingered. There cannot be the least doubt, judging from the large number of correct vedhas as well as a still greater number of partly correct or pseudo-vedhas met with nearly in every second line of the text, that the author breathed the atmosphere of a vedha epoch, although it was on the decline. What is of still greater significance is that the vedhas in our text are not only frequently irregular but also sometimes consist of an abnormal number of

1) *Zeitschrift für Indologie u. Iranistik*, 1, p. 178 ff. and in *Worte Ms.*, p. 3 ff. Leumann loc. cit. p. 4<sup>a</sup> asserts to have found vedhayas in Pali Jātaka no. 536.

2) o, o oo means that a word ends at the first of these 4 short syllables.

3) Correct as well as pseudo-vedhas occur in large numbers also in passages not quoted, in many instances in such unquoted passages an incorrect vedha may be restored to its correct form by suggesting emendations, but this has been dispensed with, for the nature of vedhas occurring in our text, as well as the kind of emendations necessary to restore them, will be sufficiently clear from the quoted passages.

ganas — features which are absent in the vedhas occurring in Uvav and Jñacariya, as Jacobi's analysis shows. This indicates a weakening of the rules of vedha composition and we are entitled to postulate some lapse of time since the classical vedha period to allow for this weakening to have taken place.

'Scholars have only just begun', says Winternitz<sup>1</sup>), "to distinguish between the earlier and the later strata of the Canon" and he refers to the valuable work done by Schubring in this direction. In his introductory essay to *Worte Mahāvīras*, Schubring adopts the following scheme in determining the chronology of the metrical portions of the Canon,

- 1 the oldest stratum consists of Trīṣṭubh, Jagatī, Vaitāliya, Aupacchandāsaka, Śloka, and Āryā (or Gāthā, of the old form),
2. the second stratum consists of those texts in which the Śloka predominates,
- 3 the third stratum consists of those texts in which the Vedha predominates,
- 4 the last stratum consists of those texts in which Gāthā or Āryā of the common form predominates

The present text of Panhāv. therefore belongs *prima facie* to the third stratum. But we have already seen how the weakening of the vedha rules must be supposed to separate our text from the 'classical' vedha epoch. Schubring also finds that the Āryā is of frequent occurrence in texts of the vedha epoch, but neither the other fore-runners of the vedha nor even the Āryā appears in our text and this should strengthen our conclusion that the Panhāv. belongs to a post-vedha epoch. The occurrence of a few instances of Gāthā brings our text to so late a stage in the vedha-epoch as to synchronise with the beginning of the last stratum of metrical composition. It is significant that although nearly the whole of the work is composed in vedha, our author gives the program of the two main parts of the work (i.e. the opening verses of chaps 1 and 6) in Gāthā although he starts composing vedhas almost in the same breath.

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1) *Hist of Ind Lit.*, vol II, p 435



There is a class of texts which do not ~~compose original~~ *van-nayas* — those well-known lengthy descriptions of persons, places, etc — in vedha, but quote them or condense them or simply refer to them by such devices as “jāva” They are certainly rather far removed from the genuine vedha-texts and are called by Schurbring “false” i. e. ‘secondary’ vedha-texts Unlike these “secondary” vedha-texts our text does not refer to the descriptions in other texts but gives its own descriptions in full Unlike, again, the “secondary” vedha-texts and like the Uva, a primary vedha-text, the Panhāv. quotes not another but itself when it uses the jāva mode of reference at the end of chaps 3 and 4, twice at the end of chap 5, and at the end of chap 8

The above considerations will entitle us to fix the date of the Panhāv. as lying midway between the vedha and the gāthā epochs It will also be observed as we proceed that the author of the Panhāv. had a model before him which was not any of the ancient texts, but the Uva, the leading production of the vedha-epoch The comparatively later age of the extant version of the 10th Anga may be realised not only from its metrical structure but from other internal material too, not so much from its language as from its style, its phraseological borrowings from, and its parallelisms with, other texts

The text uses certain words which are not used in the older texts and bear on themselves the imprint of the spirit of an epigonic age Such for example are — *mokkha-vara* in section A of chap 5 (p 91<sup>b</sup>), *suya-sāgara* in the sense of ‘the sacred scriptures’ in chap 6 (p 99<sup>a</sup>), the qualification of *ahimsā* with the epithet *bhagavati* in chap 6 (p 99<sup>b</sup> and p 100<sup>a</sup>) and use of *saccam* as *bhagavam* in chap 7 (p 114<sup>2</sup>), in the same connection has also been referred to the *pāhuda*-division of the Fourteen Puvvas Such are also the use of *tittamkara* instead of *tittagara* of the older texts in chap 6 (p 99<sup>b</sup>) and chap 9 (p 130<sup>b</sup>), the description of *Mahāvira* as *jina-canda* in chap 6 (p 99<sup>b</sup>), the use of the unparallelled term *ohi-jina*<sup>1</sup>) in the same place, and, the use of the term *jina-varinda* in chap 10 (p 148<sup>a</sup>)

1) *ohi-jina* is apparently formed after *kevala-jina*, but is logically wrong, as a man who possesses *ohi* is no *jina*

Another proof of the late date of the text is that in section C and D of chap 5 (p 94<sup>a</sup>) have been referred to the “hundred crafts”<sup>1)</sup> sippa-sayam and the “sixty-four qualities of women”<sup>2)</sup> causatthim ca mahilā-guṇe only in those brief words and without mentioning the detailed enumeration, and in the same manner the “seventy-two arts”<sup>3)</sup> have been referred to by mentioning only the first, second and the last of the items, kalāo ya bāvattarim sunipunāo leh’āiyāo sauna-ruyāvasānāo ganiya-ppahānāo<sup>4)</sup> This tendency towards brevity is rather surprising in our text for it seems to delight, on every page, in describing things or enumerating numbers in the niravaśesa manner, as the Jaina calls it Its verbosity in the matter of setting out epithets and synonyms, its fondness for listing at great length whatever comes under description or enumeration, are a special feature of our text and there appears to be so studied and deliberate a tendency in it towards reaching perfection in the direction of making all-comprehensive indices surpassing its forerunners that it reminds one of Kālidāsa’s words — “sarvôpamā-dravya-samuccayena, yathā-pradeśam viniveśitena”<sup>5)</sup> This tendency no doubt marks the zenith of a period of composition when “listing for listing’s sake” of the later period had not come into vogue but yet listing in course of description was a laudable quality This verbosity in itself is a mark of late age and in spite of it when our text refrains from mentioning in details the “seventy-two arts” etc just referred to, it was because those particular details were well-known and had become antiquated, and this further emphasises the distance of time between those texts on the one hand which interested themselves in those old-fashioned details, and our text on the other

1) These are, according to Śānticaṇḍra’s commentary on Jambud, the crafts of the potter, the smith, the painter, the weaver and the barber — each divided into twenty varieties (these have not been stated)

2) These are also named by Śānticaṇḍra and have been discussed by Venkatasubbiah, *The Kālās*, Adyar 1911

3) See Uvav § 107, also discussed by Venkatasubbiah and trans by Barnett, *Antag*, p 30—31

4) leh’āiya and ganiya-ppahāna is perhaps a virodha, for the list runs as leham, ganiyam etc

5) Kumāras I 49

The language and grammatical style of the text are comparatively late as well. Except for a very small number ending in *e* which seem to be quoted from other sources (see below, p 61), its nominatives end in *o*. Vowels are optionally combined between words forming a compound. Its gendering of words is very irregular as would specially appear from a glance at the words used in sections A and B of chaps 1—5. Its observance of the rules of grammar is sometimes slack, e g,

in section E of chap 1 (p 18<sup>a</sup>), occurs *moggara tikkha-nimmala annehi ya evam-ādiehim* etc where *nimmala* has been left uninflected in the instr pl,

in the same section (p 46<sup>a</sup>) occurs a compound *susāna-vana-sunna-ghara samākulāsu* preceded by a series of adjectives *ciyak āpajjaliya . kalevare, ruhira khikkhiyante, ghuya sadde, veyal . nirabhūrāme, atī . dārisan jje* which qualify only the first number of the compound, viz *susāna*,

in section E of chap 3 (p 53<sup>b</sup>) occur the words *eyā annā ya cvam-ādio veyanāo* which should have been *eyāo annāo ya ev<sup>o</sup> v<sup>o</sup>*, this contraction may have been due to metrical reasons, for, if we read *o* of *ādio* as a short vowel, we obtain a *vedha* in *eyā . veyanāo*, but hardly is to be found in a doubtless *vedha* the feminine *o* as a short vowel.

The infinitive with *-je*, which occurs twice (*gīnhiṃ -je* p 122<sup>a</sup> *gīnheṃ -je* p 123<sup>a</sup>), occurs in the Canon not earlier than in some late *gāthā-prakīrṇaka*.

Our text reveals certain parallelisms with other works, viz.,  
*Āyāra* —

in section C of chap 1 — (p 8<sup>b</sup>) — *karisana-pokkharani mandavāna ya kae* which is a reminder of *Āyār* (ed Jacobi) II 11 8—9, (p 8<sup>a</sup>) *atthi vāla-heṃ* remind *Āyār* I 1 6 5, also *Sūya* II 11 18, in connection with the killing of one-sensed beings (p 8 a) *attāne asarane* which remind *Āyār* I 2 1 4. In section C and D of chap 4 — (p 68<sup>b</sup>) — *ma h' aggha-vara - pattaṇ'uggaya - vicitta - rāga - en<sup>1</sup>) - peni-*

1) Metrically should be *enī-paeni*, in chap 1, section D (p 14<sup>a</sup>) we have *enīyārā paenīyārā*

nimmīya<sup>1)</sup> - dugulla - vara - cīnapatta<sup>2)</sup> - kosejja - sonīsuttaka<sup>3)</sup> - vibhūsiy'ahgā | vara<sup>4)</sup> - surabhi-gandha - vara - cunna - vāsa - vara - kusuma-bhāriya-sīrayā kappīya-chey' - āyariya-sukaya-raiya<sup>5)</sup> - māla - kadag<sup>6)</sup> angaya<sup>7)</sup> - tūdiya<sup>8)</sup> - pavara - bhūsana - pinaddha - dehā | ekā - valī - kantha - suraiya - vacchā | pālamba-palambamāna - sukaya - pada - uttarijja - muddiyā - pingal' anguliyā, in Āyār II xv 20 occurs vara-nagara-pattan' uggatam chey' - āyariya etc, other particles of this description are drawn from Uva § 48 — pālamba-palambamāna-kadī-sutta-sukaya etc, vara-kadaga-tūdiya-thambhiya-bhūe, muddiya-pingal' angulīe, sukaya-raiya-vacche, pālamba-palambamāna-pada-sukaya<sup>9)</sup> - uttarijje, Nāyā p 19<sup>b</sup> also has these particles in common with our text but Nāyā copies it in toto from Uva while our text borrows parts of the description and weaves them into a composition of its own, this feature occurs again and again in most of its borrowings

### Sūyagada —

This Anga is mentioned by name in the introduction to chap 10 (p 142a) and another reference is made in the same place to its first Śrutaskandha, the sixteenth chapter of which is called “Gāhā” Besides these, the following quotations are traceable to it —

In section A of chap 1 (p 5a) — pāvo cando ruddo khuddo sāhasio, in section A of chap 2 (p 26<sup>b</sup>) — alīya-nīyadī - sātī - jōya - bahulam, | in section C and D of chap 5

- 1) Abh notes a variant ksomika
- 2) Weber, Ind Stud XVI, p 333, thinks that the use of this word to mean 'silk' is indicative of the late age of the text
- 3) Metrically should be soni°
- 4) vara sīrayā is a vedha of six ganas with the first gana wanting
- 5) racita, although it repeats the sense of sukaya, but Abh nearly always renders this word as ratita = sukhakara
- 6) A bangle, Abh notes a pāthāntara kundala
- 7) angada bāhvābharana-vīśesa, Abh
- 8) tutkā, bāhu-raksikā, Abh
- 9) Our text, when reading sukaya-pada, follows the metrically wrong text of the Kalpas, see Leumann's Uva, p 54, n 16

(p 94a) — alīya-nīyadī-sāī-sampaoge, | in section B of chap 2 (p 26b) — kūda-kavaḍa-m-avattugam kak-kanā ya vañcanā ya, in section C and D of chap 2 (p 28a) — kūda-tula-kūda-mānī kūda-kāhāvanōvajīvī, cf these with Sūya (Vaidya's ed, p 92) — candā ruddā khuddā sāhassiyā ukkuñ-cana - vañcana - māyā - nīyadī - kūda - kavada - sāī - sampaoga - bahulā<sup>1</sup>) kūda-tula-kūda-mānāo appadivirayā etc

The description of hell in section E of chap 1 is largely indebted to descriptions in Sūya and the invocation of the authority of the Jina at the end of each chapter also recalls Sūya I, 1 27

In section E of chap 5 (p 85b) we have — anāḍiyam anavadaggam diha-m-addham cāuranta-samsāra-kantāraṃ anupariyattantī jīvā which reminds one of anāḍiyam ca nam anavayaggam diha-m-addham cāuranta-samsāra-kantāram bhujjo bhujjo no anupariyattissantī — — Sūya, p 100<sup>2</sup>) (Vaidya's ed)

### Other Texts —

Before we discuss the influence of the Uva on our text, let us note some other quotations, e g the lists of animals in section C and of barbarian races in section D of chap 1 are undoubtedly drawn from Pannavanā, but our text has developed beyond the latter. The enumeration of the jāti-kulakodis of beings having four or three senses etc in section E of chap 1 is also taken from Pannav

The reminiscence of Dasaveyāliya 6 28 in the words acakkhuse cakkhuse in section C of chap 1 (p 8b) shows that our text adopted them rather in a mechanical and not a logical manner

In section C and D of chap 4 (p 79a) kañcana - kalasa-pamāna - sama - sahiya - lattha - cucūya - āmelaga - jamala - juyala - vattiya - paoharāo is an expansion of āmelaga - jamala - juyala - vattiya - abbhunnaya etc in Nāyā, p 54a

### Uvavāya.—

Apart from such common passages as the mention of the aristocracy in rāḥisara-ṭalavara etc or of the places of human

1) Also in Rāyap p 114a

2) Also in Nāyā, p 89a— this is a frequent expression

habitation in gāmi'āgara-nagara-kheda etc or of the parts of a town in simhādaga-tiya-caukka-caccara etc or of popular performers in nada-nattaga-jalla-malla-mutthiya etc, which occur in nearly every text, the present text has the following instances of direct borrowing from the Uva —

In section C and D of chap 3 (p 45a) in some long compounds in connection with a description of the battle-field we have, — haya-hesiya-hatthi-gulugulāya-raha-ghanaghanāya-pāikka-haraharāya etc, which reminds haya-hesiya-hatthi-gulugulāya-raha-ghana-ghana-sadda-misaenam in Uva § 54, in the same connection (p 44b) occur bits of phrases such as sannad-dha-baddha-, uppāliya-sar āsana etc, which are drawn from Uva § 49 (IX) (Leumann's ed)

In section C and D of chap 3 (p 45a-b) and in section E of the same chapter (p 55a) there are two descriptions of the sea, the first of these is in connection with the raids of pirates and the second is a comparison of the world with the ocean as in Uva § 32. The latter of these two descriptions in our text contains nearly the whole of the description of the world-ocean in Uva § 32 and some particles of it have also been inserted in the former description. In-between the matter drawn from the Uva our text has added some new matter either within the same compound or between two compounds. In some instances slight changes between our text and Uva have not affected the vedha in both, e g while our text has jamma-jarā marana salilam (p 44b) Uva has jammana-jara-marana salilam

In section C and D of chap 4 (p 68a) — nara-sihā nara-vai nar'indā | nara-vasabhā maruya<sup>1</sup>) -va-sabha - kappā | abbhahiyam rāya-teya-lacchie dippamānā | somā rāya-vamsa-tilagā etc reflects nara-sihe

1) It will be observed that for this word Uva has manuya, maruya may be a mistake of the copyist but Abh also had it before him and he glosses it as maruta-vrsabha-kalpāh deva-nātha-bhūtāh, maruja-vrsabha-kalpā vā Ma-rudeśōtpanna-gavaya-bhūtā angīkṛtī-kārya bhāra-nirvāhakatvāt, — rather far-fetched and pedantic!

nara-vaī nar'inde nara-vasabhe manuya-rāya-vasabha-kappe ab-  
bhahiyam rāya-teya-lacchiē dīppamāne etc in Uva § 50

In the same connection (p 72<sup>b</sup>) occurs a description of the umbrella and yak-tail of powerful kings which, subject to the addition of a few words here and the dropping or alteration of some words there, is taken in its entirety from Uva § 48 A few lines lower down tṛida-dhārī kuṇḍala-ujjoviy'ānanā occurring in a series of compounds describing the kings, are taken from Uva § 37 (also Nāyā p 19<sup>b</sup>) A physical description of the inhabitants of Uttarakuru and Devakuru reproduces (p 78<sup>a-b</sup>) the long details of the description of Mahāvīra in Uva. § 16 with slight alterations here and there but with this difference that while Uva sets out the description from the head downward<sup>1)</sup>, our text describes it from the feet upward It is also noteworthy that a description employed by Uva in respect of Mahāvīra and parts of which are sometimes used in describing Goyama and the other great ascetics, should be attributed to human beings who are mentioned in this connection by our text as living a life the very opposite of asceticism Sujāya-savv'anga-sundari, one of the clauses used by our text in describing the women-folk of these people, has been clipped out of a compound in Uva § 12 Komudī-ryanīkara-vimala-padipunna-soma-vayanā used in describing these women (p 79<sup>b</sup>) is also taken from the same source

In section A of chap 5 we have a long compound nānā-manī etc. made up of several groups of phrases contained in three different places in Uva

In section C and D of chap 5 (p 93<sup>b</sup>) there is an enumeration of planets and stars as being among those given to possess in Uva § 36<sup>2)</sup>

It will be observed from the nature of the indebtedness of our text to other texts that it is considerably younger than Sūya and the older texts contemporaneous with it The fact that it not only

1) Cf Schubring, Die Lehre d J, p 143, n 1

2) Weber, Ind Stud XVI p 333, pointed out that this enumeration is not in the Greek order

borrowed but borrowed constructively and develops upon and alters what it adopts, as is mostly the case, indicates some lapse of time between the sources drawn upon and our text. Its language, style and metre follow the Uva, which was the nearest model after which it fashioned itself.

Besides the instances in the first five chapters of the influence of other texts on our text cited above, there are also many points of contact between the last five chapters of our text, in connection with their treatment of the details of ascetical life and practices, and Āyār, Sūya, Dasav, and Uva. Not much will be gained by pointing out these many similarities but a significant matter of dissimilarity it will be interesting to notice. At the close of each of the last five chapters are treated the bhāvanās or the rules of conduct one should adopt so that the respective vows may not be broken. This topic has also been treated of in Āyār II xv but the two accounts are not the same. Our text introduces the bhāvanās in each case thus — *tassa imā pañca bhāvanā padhamassa (or bhiyassa etc) vayassa honti pānā-tivāya (or aliya-vayana or para-davva-harana etc) -veramana-parirakkhan'atthayāe, padhamam (or bhiyam etc) followed by the enumeration of the bhāvanās for each vow. In Āyār the introduction is tass' imā pañca bhāvanā bhavanti — tattha imā padhamā bhāvanā* then after giving the rules in question it proceeds *ahāvarā daccā (or taccā etc) bhāvanā* for which also it gives the rules under each head. After enumerating the bhāvanās in each case our text closes the chapter thus — *evam padhamam (or bhiyam etc) samvara-dāram phāsiyam pāliyam sohiyam tīriyam kīriyam ārahīyam ānāe anupāliyam bhavati* etc and in Āyār we have *ettāvayāva mahav-vayam sammam kāena phāsīe pālīe tīrie kīrie avatthīe ānāe ārahīe yāvi bhavati*

The five bhāvanās of the first vow i e, avoiding doing harm to living beings, are these in the two texts —



Āyār —

- |  |   |  |
|--|---|--|
| I) carefulness in walking                                    | — | iriyā-samite se nigganthe,                       |
| II) searching the mind                                       | — | manam pari jānai se nigganthe,                   |
| III) searching the speech                                    | — | vaim pari jānai se nigganthe,                    |
| IV) carefulness in laying<br>down the utensils of<br>begging | — | āyāna-bhanda-nikkhevanā-<br>samite se nigganthe, |
| V) inspection of food and<br>drink                           | — | āloiya-pāna-bhoyana-bhoī se<br>nigganthe,        |

Pan hā v —

- |  |   |   |
|--|---|---|
| I) carefulness in walking                    | — | iriyā-samiti-joga,                      |
| II) avoidance of evil<br>thoughts            | — | mana- " - "                             |
| III) avoidance of evil<br>speech             | — | vai- " - "                              |
| IV) carefulness in begging<br>and eating     | — | āhāra- " - "                            |
| V) carefulness in lifting<br>and laying down | — | ādāna-bhanda-nikkhevana-<br>samiti-joga |

Note the difference in respect of Nos iv and v

The five bhāvanās of the second vow, 1 e, avoiding untrue speech, run thus

Āyār —

- |                           |   |                                 |
|---------------------------|---|---------------------------------|
| I) deliberation in speech | — | anuvī bhāsī se nigganthe,       |
| II) renunciation of anger | — | koham pari jānati se nigganthe, |
| III) " " greed            | — | lobham " " "                    |
| IV) " " fear              | — | bhayam " " "                    |
| V) " " mirth              | — | hāsam " " "                     |

Pan hā v —

Practically the same as above, viz ,

- |      |   |                     |
|------|---|---------------------|
| I)   | — | anuvī-samiti-joga,  |
| II)  | — | koho na seviyavvo,  |
| III) | — | lobho na seviyavvo, |
| IV)  | — | na bhāiyavvam,      |
| V)   | — | hāsam na seviyavvam |

The bhāvanās of the third vow, i e avoiding taking things not given, run thus —

Āyār —

- I) begging for a limited piece of ground after deliberation  
— anuvī moggaha-jāi se nigganthe,
- II) consuming food and drink with the permission of superiors  
— anunnaviya pāna-bhoyana-bhoi se nigganthe,
- III) limitation of extent and time in possessing a piece of ground  
— nigganthe nam oggahamsi oggahiyaṃsi ettāvatāva ogga-  
hana-sīlāe sīyā,
- IV) constant renewal of grant of a piece of ground occupied  
— nigganthe nam oggahamsi oggahiyaṃsi abhikkhaṇaṃ a-  
bhikkhaṇam oggahana-sīlāe sīyā,
- V) begging for a piece of ground for co-religionists after de-  
liberation  
— anuvī moggaha-jāi se nigganthe sāhammesu,

Pan hāv. —

- I) taking up one's residence in a lonely place  
— vivitta-vāsa-vasaṃ-samīti-joga,
- II) non-acceptance of grass etc found in a place of lonely  
residence, unless offered  
— oggaha-samīti-joga,
- III) no plant or other life is to be destroyed or troubled on  
account of a bed  
— sejjā-samīti-joga,
- IV) carefulness in eating meals obtained in alms  
— sāhārana-pindavāya-lābha-samīti-joga,
- V) showing deference to superiors, co-religionists etc and in  
begging, going in and out etc  
— vīnao paṇṇiyavvo

Every one of the bhāvanās under this vow is different in the two version

The bhāvanās of the fourth vow, i e , avoiding sexual enjoyment, run thus —

# Āyā1 —

- I) avoidance of continuous discussion of topics relating to women — no nigganthe abhikkhanam itthīnam kahamkahaṭṭae siyā,
- II) avoidance of regarding and contemplating the lovely forms of women — no nigganthe itthīnam manoharāim indiyāim āloettae niḥāettae siyā,
- III) avoidance of recalling to mind pleasures and amusements formerly enjoyed with women — no nigganthe itthīnam manoharāim puvva-rayāim puvva-kīlyāim sumariṭṭae siyā,
- IV) avoidance of eating and drinking too much, or of liquors or of highly seasoned dishes — nātimatta-pāna-bhoyana-bhoī se nigganthe, no pāniya-rasa-bhoyana-bhoī,
- V) avoidance of beds etc used by women, animals or eunuchs — no nigganthe itthī-pasu-pandaga-samsattāim sayan'āsanāim sevittae siyā,

## Panhāv —

- I) avoidance of places frequented by women — asampatta (comm reads asamsatta)-vāsa-vasahī-samīti-joga,
- II) same as No I in Āyār — itthī-kahā-virati-samīti-joga,
- III) same as No II in Āyār — itthī-rūva-virati-samīti-joga,
- IV) same as No III in Āyār — puvva-aya-uvva-kīliya-virati-samīti-joga,
- V) avoidance of luscious dishes — pāniy'āhāra-virati-samīti-joga

Here the contents are much the same in substance but the arrangement is different in the two versions

The bhāvanās of the fifth vow 1 e, avoiding possession of property, run thus —

## Āyār —

Not to be attached to, or delighted etc with agreeable or disagreeable I) sounds, II) forms, III) smells, IV) tastes, and V) touches — manunnāmanunnehiṃ saddehiṃ (or rūvehiṃ etc) no sajejjā, no rajjejjā, etc ,

Pan hā v —

The same as above, viz, sot'indīya-bhāvanā, cakkh'in°-bh°, ghān'in°-bh°, jibbh'in°-bh°, phās'in°-bh°

The bhāvanās mentioned by our text differently from the Āyāra could not have been its own creation but must have been current as such in the community, for otherwise the Panhāv would not have enjoyed any authority. The introduction and acceptance of such alterations in the rules of conduct suggest some lapse of time since the age of the Āyāra. It may be that our text incorporates the details not as enjoined scripturally but as understood popularly, in that case the later date of these injunctions would be all the more evident.

## II Special Investigation

This part of this study will be devoted to secular matters dealt with in Anga 10. As has already been pointed out, the text is divided into two main halves, viz, one relating to the inflow of sin and the other relating to the stoppage of this inflow.

The structure of

### The last five Chapters

which deal with the stoppage of sin is different from that of the first five chapters. The respective Gates of the Prevention of sin, viz, ahimsā, sacca-vayana, datta-m-anunnāya-samvara, bambhacera and apariggaha are introduced with a series of edifying epithets describing their virtues. Only in chapter 6 is there a list of sixty or more synonyms and this section of the scheme of construction has been entirely dispensed with in chaps 7—10. The authority of the jina is cited in proving the excellence of these virtues and they are also, it is said, practised by saintly ascetics. Many details of ascetical practices are incidentally mentioned, including the bhāvanās or rules of conduct conducive to the proper observance of the vows<sup>1)</sup>. In chap 7 are mentioned the circumstances under which statements should

1) See supra p 18 ff

not be made even if they were true and also there are laid down conditions to which correct speech must conform in respect of its contents and form In chap 8 are mentioned what kinds of things, although easily available, are not to be taken unless expressly given, and the conditions under which things offered in alms are to be accepted or rejected

These last five chaps, as is only natural, occupy themselves mainly with rules and practices of ascetical life, and in this connection take place contacts with, borrowings from, and literal coincidences with, other texts mainly devoted to the subject of ascetic discipline We propose therefore to dispense with these chaps of the text, for the subject-matter of their treatment, viz, details of Jaina ascetic life are well-known from the works of scholars, especially of Jacobi, Leumann and Schubring, and there is nothing more to be gained by going over the same ground again

But, inspite of their ascetical preoccupation, the last five chaps have some matters of secular interest which must not be passed over —

a) in chap 7 (p 114b) there is a reference to twelve kinds of bhāsī which, says Abh quoting a verse<sup>1</sup>), are Prakrit, Sāṅskrit, Māgadhi, Paisāci, Śaurasenī and Apabhramśa — each divided in two kinds, prose and verse

In chap 10 there are some interesting lists, e g,

b) Musical instruments<sup>2</sup>) (p 149b) — muraya (big drum), munga (drum), panava (light kettle-drum), daddura (a jar with its mouth covered with leather), kaccavi (vādyā-viśesa, Abh p 159a, perhaps some kind of tortoise-shaped drum), vīṇā, vipāñci (sic) and vallayī (sic) (varieties of the vīṇā), vaddhisaka (vadya-viśesa, Abh <sup>3</sup>), sughosa (a kind of bell), nandī (a loud trumpet), sūsara-parivādīnī (a kind of vīṇā), vamsa (flute), tūṇaka and pavvaka (Abh has vādyā-viśesa for both of these but in Āyār II xi 2

1) The quotation is from Rudrata, Kāvyaṭamkāra 2, 12 (see Jacobi, Bhāṣa-visatta Kaha, p 55\*)

2) Cf Āyār II xi 1—4, Rāyap p 46 and Barnett's Antag p 44

3) The form of this word varies very much, see PSM, sub voce and Barnett Antag p 132 According to Śilāṅka (Āyāra ed Dhanapati, II p 226) it is an instrument differing from the vīṇā, like the vipāñci, in the number of strings

tunaya is a stringed instrument), tantī (a kind of vīnā), tala-tāla (cymbals), and tudiya (trumpet)

c) Feminine ornaments (p 149<sup>b</sup>) —

kañci and mehalā (girdles), kalāpa (a neck-ornament), pattaraka and paheraka (ābharana-vīśesa, Abh p 159<sup>b</sup>), pāyajālaga (a foot-ornament), ghantiya and khimkhini (jingling bells), rayanoru-jāliya (golden lines worn on the hips), chuddiya (ābharana-vīśesa, Abh), neura and calana-māliya (foot-ornaments), kanaga-niyala (probably some kind of golden bangles) and jāla

d) Eatables (p 148<sup>a</sup>) —

odana (cooked rice) kummāsa (lentils), gañja (bhojya-vīśesa, Abh), tappana (flour of barley), manthu (powdered plums), bhujjiya (fried grains), palala (powdered tīla-flowers), sūpa, sakkulī<sup>1</sup>) (tīla-pods), vedhima (vestimāh pratitāh, says Abh but it is not clear what it means), vara-saraka and cunna-kosa (these are rūdhigamya, says Abh), pinda (hard molasses), siharini<sup>2</sup>) (sweet curd), vatta (ghana-tīmanam (?), Abh), moyaga (sweet balls), khīra, dahi, sappi, navaniya, tella, gula (hard sugar), khanda (sugar-candy), macchandiya (a kind of sugar-candy, 'fish-eggs' (?)), madhu, majja, mamsa, khajjaka and vamjana

e) Works of Art (p 150<sup>a</sup>) —

This list is nearly the same as in Āyār II XII 1, viz, kattha-kamma (wood-work), pottha-kamma<sup>2</sup>), citta-kamma (painting), leppa-kamma (not in Āyār, plastering), sela-kamma (stone-work, not in Āyār), danta-kamma (ivory-work<sup>3</sup>)), ganthima (wreaths), vedhuma<sup>4</sup>), pūrima<sup>5</sup>), and samghātima<sup>6</sup>)

1) See Schubring, Kalpas p 22

2) Translated by Jacobi, SBE, XXII, p 185 as 'plastering', but Abh (p 160 b) says puste = vastre

3) Āyār has besides manu-kamma (jewelry), māla-kamma (strings) and patta-cchejja-kamma (leaf-cutting, mentioned among the 'seventy-two arts' of the Jāmas

4) Jacobi translates as 'ribbons', Āyār Comm has 'dressed images', Abh has veṣṭanena nirvṛttam puspagenduvat

5) Jacobi 'scarfs', Āyār Comm 'dolls', Abh pūranena nirvṛttam puṣpa-pūnta-vamśa-pañjaraka-rūpa-śekharavat

6) See next page

We shall therefore leave the last five chapters at this place and take up the first five chapters dealing with ahamma, and shall adhere to the plan of treatment adopted in each chapter by the text itself<sup>1</sup>). Except for the first chapter, each topic, barring section A (for this section in all the chapters will be quoted in full) will be synoptically treated. In sections so abridged, the general trend of the author's thoughts will be indicated and difficult and rare words will be discussed, but all matters of secular interest will be fully quoted and discussed

### The First Five Chapters: The Gates of the Five Sins

The text has these introductory verses. —

Jambū<sup>1</sup>

- 2) inamo<sup>2</sup>) anhaya-saṃvara-vinicchayaṃ pavayanassa nissandaṃ  
 vucchāmi nicchay'attham suhāsiy'attham mahesiṃham //
- pañca-vaho pannatto Jinehī iha anhao anādio  
 himsā-mosa-m-adattam<sup>4</sup>), abbambha-pariggaham c'eva //
- (A) jārisao, (B) jan-nāmā, (C) jaha ya kao, (E) jārisam phalam  
 denti<sup>5</sup>),
- (D) je vi ya karenti pāvā pāna-vaham, tam nisāmeha //

### Section A — The Nature of the Five Sins

These are indicated by using a series of deprecatory terms, such as —

Chap 1 (p 5a) — Pāna-vaho nāma esa niccam Jinehī  
 bhāṇio | pāvo cando ruddo khuddo sāhasio anārio  
 nigghino nissamso | mahab - bhao paibhao atibhao  
 | bihaṇao tāsanāo anajjo uvveyaṇao ya nirava-  
 5 yakkho | niddhammo nippivāso nikkaluno niraya-

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6) Jacobi, 'sashes', Āyār Comm 'clothes', Abh samghātena niṣpannam  
 itarētara-nivesita-nāla-puṣpa-mālāvat

1) See supra p 5

2) Gāthā metre

3) inamo = idam Pischel's Gram § 307

4) This is elliptical for adatt'ādānam

5) This is misprinted deti in A

vāsa-gamana - nidhano | moha - mahab - bhaya  
payattao maranā vemanasso | — padhamam adhamma-  
dāram,

Chap 2 (p 26b) — Bitiyam ca aliya-vayanam lahusaga-lahu-  
5 cavala-bhaniyam bhayamkaram duhakaram ayasakaram vera-  
karagam arati-rati-rāga-dosa-mana-samkilesa-viyaranam aliya-  
niyadi - sātī - joya - bahulam | niya - jana - nisevi-  
yam nissamsam | appaccaya - kārakam parama -  
sāhu-garahanijjam | para-pilā-kārakam parama -  
10 k'inha - lessa - sahiyam | duggai - vinivāya - vad-  
dhanam bhava - punabbhava - karam | cira - pari-  
ciya - m - anugayam durantam | kittiyam bitiyam adham-  
ma-dāram,

Chap 3 (p 42b) — Taiyam ca adattādānam hara-daha-  
15 marana - bhaya - kalusa - tāsana-para - santig' -  
abhijja-lobha-mūlam | kāla-visama-samsiyam  
aho cchinna - tanha - patthāna - patthoi - maiyam  
akitti - karanam | anajjam chidda - m - antara - vidhura - va-  
sana - maggana - ussava - matta - ppamatta - pasutta - vañcan'a-  
20 k'hivana - ghāyana - parānihuya - parināma - takkara - jana-  
bahumayam akalunam | rāya - purisa - rakkhiam  
sayā sāhu-garahanijjam | piya - jana-mitta - jana-  
bheda - vippitī - kārakam rāga - dosa - bahulam  
puno ya uppūra - samara - samgāma - damara -  
25 kalī - kalaha - vaha - karanam | duggai - vinivāya -  
vaddhanam bhava - punabbhava - karam | cira -  
paricita - m - anugayam durantam | taiyam adhamma-  
dāram,

Chap 4 (p 65a) — Abambham ca cauttham sadeva-manu-  
30 yāsuraśsa loyassa patthanijjam | panka-panaya-  
pāsa-jāla-bhūyam | thī - purisa - napumsa - veda-  
cīndham | tava - samjama - bambhacera - viggham |  
bhedāyatana - bahu - pamāda - mūlam | kāyara-  
kāpurisa - seviyam suyana - jana - vajjanijjam |  
35 uddha - naraya - tiriya - tilokka - patthānam jarā - marana-  
roga - soga - bahulam | vadha - bandha - vighāta-  
duvvighāyam | damsana-caritta-mohassa heu-bhūyam cira-



parigaya-m-aṇugayam durantam | cauttham adhamma-dāram;

Chap 5 (p 91 a) — Itto pariggaho pañcamo uniyamā |  
 nānā-maṇi-kanaga-rayana, -maharīha-parimāla, -saputta-dāra-pari-  
 5 jana, -dāsī-dāsa-bhayaga-pesa, -haya-gaya-go-mahisa-utta-khara-  
 aya-gavelaga, -sīyā-sagaḍa-raha-jāṇa-jugga-sandaṇa-sayaṇ'āsaṇa-  
 vāhaṇa, -kuviya-dhana-dhanna, -pāṇa-bhoyaṇ'acchāyaṇa-gandha-  
 malla, -bhāyana-bhavaṇa-vihim cēva bahu-vihīyam |  
 Bharaham naga-nagara-niyama-janavaya-pura-  
 10 vara-donamuha-kheda-kabbaḍa-maḍamba-sam-  
 vāha - paṭṭaṇa - sahassa - parimandiyam thimiya-  
 meinīyam | ega-cchattam sasāgaram bhuñjiṇa  
 vasuham | aparimīya-m-ananta-taṇha-m-aṇu-  
 gaya-mahiccha-sāra-niraya-mūlo | lobha-kalī-ka-  
 15 sāya-maha-kkhandho | cintā-saya-niciya-vi-  
 pula-sālo | gārava-paviralliy'agga-vidavo | ni-  
 yaḍi-tayā-patta-pallava-dharo | puppha-phalam  
 jassa kāma-bhogā | āyāsa-vīsūranā-kalaha-pa-  
 kampiy'agga-sīharo | naravati-sampūjito bahu-  
 20 jaṇassa hiyaya-daḍo imassa mokkha-vara-motti-  
 maggassa phaliha-bhūo | carimam ahamma-dāram

## Section B – The Epithets of the Five Sins

This section opens with the words tassa ya nāmāni imāni<sup>1)</sup> gon-  
 ṇāni honti tisam, tam jahā — and then follow a series of epithets  
 which have been numbered in all the printed editions as well as  
 in the Mss in such a manner as to bring the total invariably up  
 to thirty This end however has been achieved in a rather arbitrary  
 manner, for we find, specially in chap 1, that not only two but  
 sometimes as many as five or six items have been put under one  
 number<sup>2)</sup>. These lists have hardly anything of interest, excepting  
 some special words here and there to which we shall presently

1) In chaps 2 and 3 imāni does not occur and chap 4 has nāmāni  
 gonmāni imāni.

2) If we are to stick to the number 30 some words must be taken adjecti-  
 vally, but it is not easy to determine which must be so taken

revert Some of the epithets used are colourless in character and have nothing to do specially with the sin in connection with which they have been mentioned, e g akıccam, ārambha-samārambho, asamjamo, para-bhava-samkāma-kārao, duggati-ppavāo, bhayamkaro, anakaro, vajjo, paritāvana-anhao in chap 1, anajjam, ucchanam, ukkūlam, attam, kibbisam in chap 2, asamjamo, pāva-kammakaranam in chap 3, dappo, moho, vibhango, adhammo, asīlayā in chap 4, and, padībandho, anatto, agutti, āyāso, amutti, and, anatto in chap 5 There are repetitions such as asamjamo in chap 1 and 3, nīyā in chap 2 and nīyadī-kammam in chap 3, virāhanā in chaps 1 and 4, and, icchā-mucchā in chap 3 and mah'icchā in chap 5 This section runs thus —

Chap 1 (p 5<sup>b</sup>) — Tassa ya nāmāni imāni goṇṇāni  
honti tīsam, tam jahā — pāna-vaham, ummūlanā sarīrāo,  
avisambho, himsa-vihimsā, tahā akıccam ca, ghā-  
yanā, māranā ya vahanā, uddavanā, tivāyanā ya, āram-  
5 bha-samārambho, āyua-kammass' uvaddavo, bheya-nitthavana-  
gālanā ya samvattaga-samkhevo, maccū, asamjamo, kadaga-  
maddanam, voramanam, para-bhava-samkāma-kārao,  
duggati-ppavāo, pāva-kovo ya pāva-lobho, chavi-  
ccheo, jīviy' anta-karano, bhayamkaro, anakaro  
10 ya vajjo, paritāvana-anhao, vināso, nijavanā, lum-  
panā, gunānam virāhana tti vi ya tassa evam-ādini nāmadhejjāni  
honti tīsam pāna-vahassa kalusassa kaduya-pha-  
la-desagāim,

Chap 2 (p 26<sup>b</sup>) — Here we have the following vedhas —  
15 nīratthaya-m-avatthayam ca viddesa-garaha-  
nījjam, micchā-pacchākadam ca sātī, ucchan-  
nam, ukkulam ca attam, nīyayī appaccāo, asa-  
mao<sup>1)</sup>, asacca-samdhattanam, vivakkho<sup>2)</sup> We have  
another stretch of epithets abbhakkhānam ca kibbisam, vala-

1) asamyagācārah, Abh

2) rendered as vipakṣah, satyasya sukrtasya cēti by Abh, perhaps vivakṣā 'desire to speak (secrets out?)' is meant, nearly in the same sense as abbhakkhānam = abhyākhyānam (no 17 in the list)

yam<sup>1)</sup>, gahanam ca mammanam<sup>2)</sup> ca nūmam<sup>3)</sup> which would be a vedha if we drop the ca between gahanam and mammanam, and overlook the metrical irregularity in (vala)yam gaha° which is — oo and not an amphibrachys. The other words of interest in this list are avatthugam (the third epithet under no 6) which has been explained as avidyamānam vastu abhidheyo 'rtho yatra tad avastu, avahīyam (no 28) which is explained as apasādā nindyā dhīr yasmims tad apadhīkam — Abh also notes a pāthān ānāiyam jin'ādeśam atigacchatī atikrāmatī yat tad ājñā'tigam, and, uvahī-asuddham where upadhī means māyā

Chap 3 (p 43 a) — Here the list runs thus — corikkam, para - hadam, adattam, kūrī-kadam, para-lābho, asaṃ-jamo, para-dhanammī gehī, lolikkam, takkarattanam ti ya, avahāro, hatthalattanam, pāva-kamma-karanam, tenikkam, harana-vippanāso, ādiyaṇā lumpanā dhanāṇam, appaccāo, āvilo, akkhevo, khevo, vikkevo, kūdayā, kula-masī | ya, kankhā, lā-lappana-patthanā ya, vasaṇam, icchā-mucchā ya, tanhā-gehī, niyadī-kammam, aparaccham ti vi ya  
10 tassa eyāni evam - ādīni nāmadhejjāni hontī tīsam | adinna-dānassa pāva-kalī-kalusa-kamma-bahulassa āne-gāim

Chap 4 (p 66 b) — It has these vedhas — abambham, me-hunam, carantam, samkappo, bāhanā padānam,  
15 mana-samkhobho, aniggaho, vuggaho, vighāo, asīlayā, gāma-dhamma-tattī, bahu-māno, bambhacera-viggho, vāvattī, virāhanā, pasango, kāma-guṇottī vi ya tassa eyāni eva-m-ādīni nāmadhejjāni hontī tīsam. Among the other epithets in this chapter there are no words of importance, except that in connection with rāgo, Abh notes a variant rāga-cintā

Chap 5 (p 92b) — There is only one vedha here, viz, pari-ggaho, samcao, cao, uvacao, nīhānam and there is nothing of special significance in the other epithets excepting

1) vakratvāt, Abh

2) manmanam cāsphutavāt, Abh

3) 'hiding', chādayatī, see Hem iv 21

mahaddi (no 14, BF mahatthi) Abh does not repeat the word (as is usual with him when he is in doubt as to the correct form of a word) but simply says mahatī icchā (but mah'icchā has already been stated before as no 11) and then notes mahaddi as a variant and explains it as mah'arddhi (ardi being derived from ard, 'to beg') The vernacular gloss in F says mahā rddhi which suggests the original word to have been mahaddhi or mahaddhi

This section in each chapter properly closes with the words tti vi ya tassa evam-ādini nāmadheyyāni honti tisam which, preceded by the appropriate last-named of the epithets constitutes a vedha in chaps 1, 3, and 4 (in chaps 3 and 4 evam-ādini is preceded by another word eyāni) In chaps 1—3 honti tisam is followed by some other words which constitute a vedha only in chap 1

The frequent occurrence of ya and tahā in this section in chaps 1—3 leads to the surmise that these sections were perhaps originally composed entirely in metrical form which however has been considerably damaged by later interpolation — a conjecture which is strengthened by the inclusion in the earlier chaps of more than one item under several numbers (in chap 4 occur no ya or tahā and in chap 5 only one ya and one tahā)

### Sections C and D — The Ways in which are committed, and those who commit, the Five Sins

These sections of chap 1 speak of the various animals that are killed, the reasons why they are killed, and those who kill them The animals are named in this order —

- a) aquatics,
- b) quadrupeds,
- c) reptiles —

I those who walk on their breasts, and

II those who walk on their arms,

- d) birds, as well as four-, three-, and two-sensed beings

Then are mentioned the reasons why such lives are destroyed and the ways through which one-sensed lives are destroyed Lastly come a list of professions and of barbarian races which are given to the practice of destroying living beings The lists of the animals

and barbarian races, as the notes will show, have been considerably influenced by similar lists in Pannavanā

Chap. 1 (p 7b) — The Ways in which living beings are killed: — Tam ca puna karenti kei pāvā | assam-javā avirayā anihuya - parināma - duppaogī | pāṇa-vaham bhayaṃkaram bahu-vihaṃ bahu-ppagāram paraduk-  
5 kh'uppāyaṇa-ppasattā imehī tassa-thāvarehī  
jīvehī paḍinivittā, — kim te?

a) aquatics — pāṭhina-timī-timīṃgila-aṇega-jhaṣa-viṇha-jāti-mandukka-duvha-kacchava - naḷka-magara-duvha-gāhā-dili-vedhaya - manduya - sīmāgāra-puluya-sumsumāra-bahu-ppagāra-ja-  
10 layara-vihānā-kae ya evam-ādī,

b) quadrupeds — kuranga-ruru-sarabha-camara-sambara-hura-bbha-sasaya-pasaya-goṇa-rohiya-haya-gaya-khara-karabha-khag-  
ga-vānara-gavaya-viga-siyāla - kola-majjāra-kolasunaka-siriyanda-  
laga-āvatta-kolaṇtiya-gokaṇṇa-miya - mahisa-viggha-chagala-di-  
15 viya-sāṇa-taraccha-accha - bhalla-saddūla-siḥa-cūlalla-cauppayavihānā-kae ya evam-ādī,

c) reptiles — (I) those who walk on their breasts — aya-gara-goṇasa-varāhi-mauli-kāodara-dabbhapuppha-y-āsāliya - mahōragōraga-vihānaka-kae ya evam-ādī,

20 (II) those who walk on their arms — chīrāla-saramba-sehasellaga-godh'undura - naula-sarada-jāhaga - muṅgusa-khādahīla-vāuppiya-ghīroliya-sirisiva-gane ya evam-ādī;

d) birds — kādambaka-baka-balākā-sārāsa - ādhāsetiya-kulalavāṇjula-pāṇippava-kīva-sauna - pīpīliya-hamsa-dhātṭarittāga-bhā-  
25 sa-kulikosa-kūṇca-dagatunda - dheniyāлага-sūmuha - kavila-pingalakkhaga-kārandaga-cakkavāga-ukkosa - garula - pingula-suyabārahma-mayaṇasāla-nandimuha - nandamānaga-korānga-bhīṅgā-  
raga-konālaga-jivajivaka-tittira-vattaka-lāvaka-kapīṇjalaka - kavotaka-pārevayaga-cidiga - dhīṇka-kukkuḍa-vesara-mayūraga-caura-  
30 ga-hayapondariya - karaka-vīrallasena - vāyasa-bhīṇāsī-cāsa-vaggulī-cammattīla-vitatapakkhī-khahayara-viḥo ya evam°, talathala-khagacārīṇo upaṇcīndīepasu-gane, biyatiya-caurīndī, vivihe | jīve piya-jīvie marana-dukkhapadikūle varāe hananti bahu-samkilittā-kammā

## The Reasons why living beings are killed

- (p 8a) — Imehī vivīhehī kāraṇehim | kim te? —  
 camma-vasā - mamsa-meya-soniya-jaga-phippusa - matthulunga-  
 hiyay'anta-pitta-phophasa-dant'atthāe, atthi-mimja-naha nayana-  
 kannā-nhāruni-nakka-dhamani-singa-dādhi-piccha-visa-visāna-vā-  
 5 la-heum (five-sensed creatures), himsanti ya bhamara-  
 madhukari-gane rasesu giddhā | (four-sensed crea-  
 tures), taheva te'ndie sarirōvakaran'atthayāe kivane (three-sensed  
 creatures), be'ndie bahave vatthōhara-parimandan'atthā (two-  
 sensed creatures), annehī ya evam-āiehim bahūhi  
 10 kāraṇa-satehī abuhā | iha himsanti tase pāne, ime ya  
 eg'indie bahave varāe tase ya anne tad-assie c'eva  
 tanu-sarīre | samārambhanti attāne asarane anāhe  
 abandhave kamma-nigala-baddhe | akusala-pa-  
 rināma-manda-buddhi-jana-duvvi jāṇae | pudha-  
 15 vīmae pudhavi-samsie jalamae jala-gae | analā-  
 nīla-tana-vanassati-gana-nissie ya tammaya-tajjīe c'eva tad-āhāre  
 tap-parinata-vanna-gandha-rasa-phāsa-bondi-  
 rūve acakkhuse cakkhuse ya tasa-kāie asamkhe |  
 thāvara-kāe ya suhuma-vāyara-patteya-sarīra-  
 20 nāma-sādhārane anante hananti avi jāṇao ya pa-  
 ri jāṇao ya jīve (one-sensed creatures), imehī vivīhehī  
 kāraṇehim, kim te?

## The Ways through which one-sensed beings are destroyed

- (p 8b) — Karisana-pokkharanī-vāvi-vappini-kūva-sara-talāga-citi-  
 veiya-khāiya-ārāma-vihāra-thūbha-pāgāra - dāra - goura-attālaga-  
 25 caryā - setu-samkama-pāsāya-vikappa-bhavana-ghara-saran-lena-  
 āvana-cetiya-devakula - cittasabhā-pavā-āyatanāvasaha - bhūmi-  
 ghara-mandavāna ya kae, bhāyana-bhandōvagaranassa vivīhassa  
 ya atthāe pudhavim himsanti manda-buddhiyā (earth-bodies), ja-  
 lam ca majjanaya-pāna-bhoyana-vattha-dhovana-soya-m-ādiehim  
 30 (water-bodies), payana-payāvana-jalāvana-vidam-  
 sanehī aganim | (fire-bodies), suppa-viyana-tālayanta-pe-  
 huṇa-muha-karayala-sāgapatta-vattha-m-ādiehī anulam (wind-bo-

- dies), agāra - pariyāra - bhakka - bhoyana - sayan' āsana-phalaka - musala - ukhala - tata - vitat' - ātojja - vahana - vāhana - mandava - viviha - bhavana - torana - vidanga - devakula-jālay'addhacanda - nijjūga - candasāliya - veiya-nissenī-donī-camgerī - khīla - medhaka - sabhā - pavāvasaha-gandha-mallānulevana - ambara - juya - nangala - maiya - kulīya - sandana - siyāraha - sagada - jāna - jogga - attāлага - cariyā - dāra-gopura-phaliḥā-janta-sūliyā-lauda-musundhi-satagghi - bahu-paharan'āvaran', uvakkharāna kae, annehī ya evam-ādīehim bahūhī
- 10 kārana - saehī himsanti tetaru-gane | (plant-bodies), bhanitābhanite ya evam-ādī | satte satta-parivajjiyā uvahananti dadha-mūḍha-dārūna-matī, kohā manā māyā lobhā, hassa-ratī-aratī-soya-ved'-attha-jīya-kām'attha-dhamma-heum, savasā avasā
- 15 atthā anattḥāe ya tasa-pāne thāvare ya himsanti avasā manda-buddhi, savasā hananti, avasā hananti, savasā duhao hananti, atthā hananti, anattḥā haṇanti, atthā anattḥā duhao hananti, hassā hananti, verā hananti, ratīya hananti, hassa-verā-ratīya hananti, kuddhā hananti, luddhā hananti, muddhā
- 20 haṇanti, kuddhā luddhā muddhā hananti, atthā hananti, dhammā hananti, kāmā hananti, atthā dhammā kāmā hananti Kayare te?

### Section D - Those who kill Life

- Chap 1 (p 13<sup>b</sup>) — Je te soyariyā maccha-bandhā sāuniyā vāhā kūra-kammā vāuriyā diviya-bandhana-ppaoga-
- 25 tappa-gala-jāla-vīrallag āyasī - dabbha-vaggu rā kūda-cheli-hatthā | hariesā sāuniyā ya vidamsaga-pāsa-hatthā vana-caragā luddhaya-mahughāya-poyagḥāyā | enīyārāpa enīyārā | sara-daha-dihīya-talāga-pallala-parigālana-malana-sotta-bandhana-salil'āsaya-sosagā visa-garassa
- 30 ya dāyagā uttana-vallīra-davaggi-niddaya-palivagā kūra - kamma - kāri, ime ya bahave milak-khu-jātī, ke te?

- Saka-Javana-Sabara-Babbara-Gāya-Murund'Oda-Bhadaga-Tit-tiya - Pakkaniya - Kulakkha - Goda - Sīhala - Pārasa - Koñc' -
- 35 Andha - Davila - Billala - Pulinda - Arosa - Doba - Pokkana - Gandahārāga - Bahaliya - Jalla - Roma - Māsa - Bausa - Malayā

Cuñcuyā ya Cūliyā Konkanagā Meyā-Palhava-Mālava-Mahura-  
 Ābhāsiyā Anakka - Cina - Lhāsiya - Khasa - Khāsiyā Nehura -  
 Marahatta - Mutthiya - Āraba - Dobilaga - Kuhana - Kekaya -  
 Hūna - Romaga - Ruru - Marugā, Cilāya - vīsa - vāsī ya pāva -  
 5 matino, jalayara - thalayara - sanapphaōraga - kha-  
 hayara - samdāsa - tonda - jīvōvaghāya - jīvī | sannī  
 ya asannino ya pajjattā asubha - lessa - parināmā, ete ane ya  
 evam - ādī karentī pānātīvāya - karanam | pāvā pāvā-  
 bhigamā pāva - rūi pānavaha - kaya - raī | pānavaha -  
 10 rūvānutthānā pānavaha - kahāsu abhīramantā | tut-  
 thā pāvam karettu hontī ya bahu - ppagāram

Chap 2 — Here are named first some persons who are profes-  
 sionally or habitually given to false-speech such as thieves, spies,  
 tax-collectors<sup>1)</sup> etc In this connection are of interest the fol-  
 lowing terms, (sometimes in vedha metre) —

p 28<sup>a</sup> — jīya-jūikarā ya gahīya-gahanā 'defeated as well as  
 successful dice-players', kakka-kuruga-kāragā, Abh reads k<sup>o</sup>-  
 guruga-k<sup>o</sup>, kalka-gurukam māyā, tat-kārakāh, this is plausible  
 although it is surprising that Sk g should change into Prakrit k,  
 whereas the alliteration in kakka-kuruga-kāragā kulingī speaks in  
 favour of the retention of k in kuruga, but it is not clear what  
 kuruga in that case should mean, the term ana-bala-bhaniyā is  
 glossed as 'debtors, i e, those from whom demands are made  
 by creditors, powerful on account of their dues', this is doubtful,  
 perhaps bhaniyā has some original connection with the next term  
 puvva-lāliya-vayana-dacchā, 'those who are clever in anticip-  
 ating what another says' Abh's second explanation of this term  
 is fanciful

Next are named the upholders of false philosophical doctrines,  
 avare natthika-vādino vāma-loka-vādī<sup>2)</sup> bhanantī etc First are

1) khanda-rakkhā, glossed here as sulka-pālāh but in chap 3 (p 44b)  
 as kotta-pālāh

2) A term like natthika-vādino occurs very rarely, if at all, in the Canon,  
 and vāma-loka-vādi not at all The different formations in vādino and vādī are  
 due possibly to metrical reasons, for if we read natthikka (i e nāstikya)  
 for natthika, then we have a vedha in these words



stated the views of atheists or materialists<sup>1)</sup> among whom have been named those who speak of the five khandhas — 1 e the Buddhists<sup>2)</sup> —, those who regard manas and those who regard vāyu (1 e ucchvās'ādi, Abh) as the essential principle Secondly are named the views of those who hold that the world has come out of an egg or it is made by Svayambhū himself or by Prajā-pati or īśvara or by Viṣṇu<sup>3)</sup> Thirdly is mentioned the doctrine of Sāṃkhya<sup>4)</sup>, though this term does not appear, but nothing other than the Sāṃkhya doctrine is meant when it is said eko āyā akārako vedako ya sukayassa dukkayassa ya karanāni kāra-nāni savvahā savvaṃ ca nicco ya nikkio nigguno ya anuvalevo tti (p 28<sup>b</sup>) Neither does Abh use the term — he says ātmādvaita-vādy-ādayah (p 34<sup>a</sup> bottom) Next are referred to the upholders of Yadrccchā-, Svabhāva-, Daiva- and Niyati-vādas<sup>5)</sup> A misreading should be corrected on p 28<sup>a</sup>, viz, bhāsanti he should be read as bhāsant' iha, for the former gives no sense while the latter, besides being easily intelligible, fits into a vedha The nominatives in e in iha bhave ege bhave (p 28<sup>a</sup>, last line) look as if these were quotations from an older source, so also does pāna-vahe (p 28<sup>b</sup>, l 1) Among this enumeration of heretical schools one misses the inclusion of the Ājīvikas who used to figure so prominently in older diatribes against heretics

Then it is said (pp 28<sup>b</sup>—30<sup>a</sup>) that falsehood is also spoken by liars, evil-speakers, those who steal entrusted property, those who give false evidence, those who point out the various animals and living beings to their destroyers and those who advise engaging in worldly pursuits As this part is of secular interest we

1) Schrader, Ueber den Stand der indischen Philosophie zur Zeit Mahāvīras und Buddhas, has fully studied the Jaina references in Sūya and other texts bearing on these views, also see Barua, History of Pre-Buddhistic Ind Philosophy

2) The Jaina passages bearing on whom, as well as those on Sāṃkhyas and Purāṇists, in Sūya etc have been dealt with in the present writer's Schools and Sects in Jaina Literature

3) These are the views of Purāṇists see n 2, supra The mention of the cult of Viṣṇu points to a late age

4) see n 2, supra

5) see n 1, supra

quote it below in full This part, together with that dealing with the heretics, is an example of the simplest prose style that our text is capable of

- Avare ahammao rāya-duttham abbhakkhānam bha-  
 nenti aliyam, | — 'çoro ttī acorayam karentam,  
 'dāmaru' ttī vi ya emeva udāsīnam, 'dussilo' ttī ya, 'para-dā-  
 ram gacchatī' ttī mailinti sīla-kaliyam, 'ayam  
 5 pī guru-tappao' anne emeva bhananti (29a) uvāhanantā —  
 'mitta-kalattāim sevanti', 'ayam pī lutta-dhammo', 'imo vivis-  
 sambha - ghāio, pāva - kamma - kārī, agamma-  
 gāmī' 'ayam durappā bahuesu ya pāvagesu jut-  
 to' ttī, evam jampanti maccharī, bhaddake vā  
 10 guna - kitti - neha - paraloga - nippivāsā,  
 evam te aliya-vayana-dacchā | para-dos'uppā-  
 yana-ppasattā | vedhenti akkhaiya-bhēna appānam kamma-  
 bandhanena muh'arī asamikkhiya-ppalāvā, nikkheve  
 avaharanti parassa atthammī gadhiya-giddhā, abhi-  
 15 juñjanti ya param asantaehim, luddhā ya karenti kūda-  
 sakkhittanam asaccā, atthāliyam ca kannā'liyam ca  
 bhomāliyam ca tahā gavāliyam ca garuyam bhananti ahara-gati-  
 gamanam, annam pī ya jāti-rūva-kula-sīla-paccaya-māyā-nigunam  
 cavala-pisunam param'attha-bhedaka-m-asantagam viddesa-  
 20 m-anattha-kārakam pāva-kamma-mūlam | dud-  
 dittham dussuyam amuniyam | nillajjam loka-  
 garahanijjam | vahabandha-parikilesa-bahulam |  
 jarā-marana-dukkha-soya-nimmam | asuddha-  
 parināma-samkīlittham | bhananti aliya-bhāsamdhī-ni-  
 25 vitthā asanta-gun'udīrakā ya santa-guna-nāsakā ya himsā-  
 bhūtôvaghāliyam aliya-sampauttā | vayanam sâ-  
 vajja-m-akusalam sāhu-garahanijjam adham-  
 mma - jananam bhananti aṇabhigaya - punna-  
 pāvā,  
 30 puno vi adhikarana-kiriya-pavattagā bahu-vi-  
 ham anattham | avamaddam appano parassa ya  
 karenti emeva jampamānā, mahisa-sūkare ya sāhinti  
 ghāyagānam, sasaya-pasaya-rohie ya sāhinti vā-

gurānam, tittira-vattaka-lāvake ya kavīñjala-kavoyage  
 ya sāhinti sāuninam, jhasa-magara-kacchave ya sāhinti  
 macchiyānam, sankh'anke khullae ya sāhinti mak-  
 karānam, ayagara-gonasa-mandali-davvikare mauli ya sāhinti  
 5 vālavīnam, gohā-sehaga-sallaga-saradake ya sāhinti luddhagānam,  
 gaya-kula-vānara-kule ya sāhinti pāsīyānam,  
 suka-barahina-mayanasāla-koila-hamsa- (29b)  
 kule sārase ya sāhinti posagānam, vadha-ban-  
 dha-jāyanam gommīyānam, | dhana-dhanna-ga-  
 10 velae ya sāhinti takkarānam, gām'āgara-nagara-pat-  
 tane ya sāhinti cāriyānam, pāraghāiya-pantha-ghāiyāo sāhinti ya  
 ganthi-bheyānam, kayam ca coriyaṃ nagara-gottiyānam, lam-  
 chana - nillamchana - dhamana - duhana - posaṇa - vaṇaṇā - da-  
 vaṇa-vāhan'ādiyāim sāhinti bahūṇi gomīyānam, dhātu-maṇi-  
 15 sīla - ppavāla - rayan'āgare ya sāhinti āgarīnam,  
 puppha-vihim phala-vihim ca sāhinti māliya-  
 nam | aggha-mahu-kosae ya sāhinti vanacarānam, jantāi vi-  
 saī mūla-kammam | āhevana-āvin dhana-ābhicga-  
 mant' osahi-ppaoge | coriya-para-dāra-gama-  
 20 na - bahu - pāva - kamma - karanam | ukkhandhe  
 gāma-ghātiyāo | vana - dahana - talāga - bheya-  
 nāim | buddhi - visa - vināsanāṇi vasīkaraṇa - m-  
 ādiyāim | bhaya - marana - kiḷesa - dosa - jana-  
 nāṇi bhāva - bahu - samkīlīttha - malināṇi bhū-  
 25 ta-ghātōvaghātiy'āim | saccāim pi tāi himsa-  
 kāim vayanāi udāharanti putthā | vā apputthā vā,  
 para - tattiya - vāvadā ya asamikkhiya - bhā-  
 sino uvadīsanti sahasā 'uttā gonā gavayā dam-  
 mantu, 'parinaya - vayā assā hatthī gavelaga - kukkudā ya  
 30 kījantu', 'kināveha ya vikkeha, payaha ya, sayanassa  
 deha, piyaya', 'dāsi - dāsa - bhayaka - bhāillakā ya, sissā ya,  
 pesaka-jano, kamma-karā ya, kimkarā ya, ce sayana-pari-  
 jano ya kisa acchanti?' 'bhāriyā bhe karintu kammam', 'ga ha-  
 nāi vanāi khetta - khīla - bhūmi - vallarāim | utta-  
 35 na-ghana-samkadāim dajjhantu, sūdiijantu ya', 'rukkhā bhij-  
 jantu janta-bhand'āiyassa uvahissa kāranāe |  
 bahu-vihassa ya atthāe', 'ucchū dujjantu', 'piijantu ya tūlā',

- tomara - cakka - gayā - parasu - musala - langala - sūla - laula -  
 bhindamālā - sabbala - pattisa - cammettha - dughana - mot-  
 thiya - moggara - varaphaliha - jantapatthara - duhana - tona -  
 kuvenī - pīdha - kaliya, ilī - paharana - milimilimilanta - khip-  
 5 panta - vijj'ujjala - viracita - samappaha - nabhatale phuda - pa-  
 harane mahārana - sankha - bheri - varatūra - paura - padu -  
 pahad'āhaya - nīnāya - gambhīra - nandita - pakkhu-  
 bhiya - vipula - ghose | haya - gaya - raha - jo ha -  
 turiya - pasariya - ray' - uddhata - tam'andha -  
 10 kāra - bahule | kāyara - nara - nayana - hiyaya - vāulakare  
 vilūliya (45<sup>a</sup>) - ukkada - vara - mauda - tirīda - kundalōdudām'-  
 ādoviya, - pāgada - padāga, - usiya - jhaya - vejayanti, - cāma -  
 ra-calanta-chatt'andhakāra-gambhīre haya - hesiya, - hatthi - gu-  
 lugulāiya, - raha - ghanaghanāiya, - pāikka - haraharāiya, -  
 15 apphādiya - sihanāya, - cheliya-vighutth'ukkuttha-kantha-gaya-  
 sadda-bhima-gajje sayarāha-hasanta-rusanta-kalakala-rave āsū-  
 niya-vayana-rudde bhīma-dasanādhār'ottha-gādha-datthe sappā-  
 hāran'ujjaya - kare amarisa-vasa-tivva-ratta-niddārit'acche vera-  
 ditthi-kuddha-citthiya-tivali-kudila-bhūdi-kaya-nīlāde vaha -  
 20 parinaya - nara-sahassa - vikkama - viyambhiya -  
 bale | vagganta - turaga - raha - pahāviya, - sa-  
 mara-bhad', āvadiya - cheya - lāghava - pahāra-  
 sāhita - samūsaviya - bāhu - juyala, - mukk'atta-  
 hāsa-pukkanta-bola-bahule | phala-phalag'āvarana -  
 25 gahiya, - gayavara - patthinta, - dariya - bhada - khala - parop-  
 para - palagga - juddha - gavvita, - viusita-varāsi-rosa-turiya-abhi-  
 muha-paharinta, - chinna-kari-kara-viyangila-kare avatttha -  
 nisuddha-bhinna - phāliya - pagaliya - ruhira -  
 kata-bhumi-kaddama-cilicilla-pahe | kucchi-dā-  
 30 liya, - galinta - rulinta - nibhellant'anta, - phuraphuranta - vigala-  
 mam'āhaya - vikaya - gādha - dinna - ppahāra-  
 mucchiya - rulanta - vembhala - vilāva - kalune |  
 haya - jo ha - bhamanta - turaga, - uddāma-matta-kuñjara, - pari-  
 sankiya - jana, - nibbuka - cchinna - dhaya, - bhagga - rahavara, -  
 35 nattha - sira - kari - kalevar'ākinnā, - patita - paharana, - vikinn' -  
 ābharana, - bhūmi - bhāge naccanta - kabandha - paura, - bha-  
 yanikara - vāyasa-parilenta-giddha-mandala, - bhamanta-cchāy' -

andhayāra-gambhīre, vasu-vasuha-vikampita vva paccakkha-piū-  
vaṇam parama-rudda-bīhanagam duppavesataragam ativayanti  
saṃgāma-saṃkaḍaṃ para-dhanaṃ mahantā

Our author also appears to be familiar with the sea, for he has two long descriptions of it. One of them occurs in connection with the description of pirates (p. 45<sup>a</sup>) and the other in section E of this chapter (p. 45<sup>b</sup>). The latter, as has already been pointed out, is drawn largely from Uva § 32 and the former also has several phrases of Uva § 32 fitted into it.

Chap. 4 — Sexual intercourse is indulged in by the gods along with the apsarases, by the ten kinds of Bhavanavāsin gods<sup>1</sup>), by another class of eight heavenly beings, viz., Anavanniya, Panavanniya etc.<sup>2</sup>), by the eight classes of Vyantara-gods<sup>3</sup>), it is also indulged in by tiriya-joisa-vimānavāsi-manuya-gaṇā<sup>4</sup>). Sexuality is also indulged in by creatures of land, water and air, as well as by powerful cakkavattis<sup>5</sup>), by the Baladevas and Vāsudevas<sup>6</sup>), by māṇḍalīka-kings, by those men who dwell at the foot of the woods and caves in Uttarakuru and Devakuru and by their women-folk, long descriptions of the physical feature of these men and women are given.

Of mythological interest are the lists of vara-purisa-lakkhanas

1) See Tat Sūt. iv 11.

2) These are described by Abh. as vvantara-nikāyānām uparivartinaḥ vyantara-jātīviśeṣāḥ, see Schubring, *Lehre d. J.*, p. 139, and Kurfel, *Die Kosmographie der Inder*, p. 275

3) See Tat Sūt. iv 12

4) This means a priori, though in an unusual order, 'the animal world, the Jyotiṣka and the Vimānavāsin gods, and men'. When by tiriya-joisa-vimānavāsi Abh. understands tiryag-loke yāni jyotiṣka-vimānāni, teṣu nirvasanti ye te tathā jyotiṣkāḥ, he is right in so far as tiriya characterises the joisa — i. e. the sun, moon, and stars — as belonging to the Middle World. The animals cannot have been meant by tiriya, for they follow immediately after. The author wishes to sum up men and man-like gods. Cf. p. 95 b — tiriya-vāsi pañcaviḥā joisriyā devā = the sun, moon, tārā, gaha and nakkhatta.

5) They are powerful kings who rule in inaccessible quarters of the earth, see v. Glasenapp, *Jainismus*, p. 255 ff.

6) They are vīras who appear simultaneously and altogether nine times during a world-period, see v. Glasenapp, *Jainismus*, p. 258

such as ravi-sasi-sankha etc (a dvandva compound of about 80 members) in connection with the description (p 68a) of these kings, and of the thirty-two auspicious signs such as chatta-jjhaya-jūva etc (p 70b) in connection with the description of the women-folk of Uttarakuru etc

In connection with their exploits, the Baladevas and Vāsudevas<sup>1)</sup> are referred to (p 72a bottom) as balavaga-gajanta-darita-dappita-Mutthiya<sup>2)</sup>-Cānūra-mūragā<sup>3)</sup>, Riṭṭha-vasabha-ghātino, kesari-muhavipphādagā, darita-naga-dappa-mahanā, jamalajjuna-bhañjagā, mahā-Sauni-Pūtanā-rivū, Kamsa-mauda-modagā, Jarāsindha-māna-mahanā etc

The Jaina version of the Harivamsa legends is found in the 8th Parvan of Hemacandra's Trisastisalākā-purusa-caritra. The killing of the wrestlers Mustika and Cānūra by Baladeva and Kṛṣṇa respectively, the killing of the bull Rista, subjugation of the snake Kāliya, breaking of the two arjuna-trees, killing of Śakuni and Pūtanā, the fight with Kamsa — all exploits of Kṛṣṇa, are narrated in the 5th sarga of 8th Parvan, the killing of Jarāsandha<sup>4)</sup> is narrated in the 7th sarga of the same Parvan. The tearing open of the mouth of a lion is attributed to the first Vāsudeva called Triprṣṭa<sup>5)</sup>, for kesari-muha Abh. notes a variant Kesi-m° in which case the legend refers to Kṛṣṇa's tearing open the mouth of the horse Keśin, narrated in the 5th sarga of the 8th Parvan of Trisasti°. The Harivamsa and Mahābhārata legends<sup>6)</sup> are dealt also in other Jaina works such as Harivamsa-purāṇa of Jinasena, Uttara-purāṇa of Gunabhadra and Vasudevahindī of Samghadāsa. The first two of these are in Sanskrit and the last in Prakrit. An exhaustive and comparative study of the Jaina versions of the Harivamsa and Ma-

1) The 24 tirthamkaras, 12 cakravartins and 9 each of the Bala°, Vāsu° and Prativāsudevas constitute the 63 śalākā-puruṣas of the Jainas

2) Maustika, 'a boxer', but here it is a proper name

3) From mūr = to break, Hem. iv 106

4) He is the 9th Prativāsudeva with the Jainas

5) The story is narrated by v. Glasenapp, Jainismus, p 275

6) See also Jacobis's article, Die Jaina Legende von dem Untergange Dvāravati's und von dem Tode Kṛṣṇa's, ZDMG, xlii, p 493—529 where he discusses the legends on Kṛṣṇa as found in the Uttarajjh commentary, Antagada and Nāyādh

hābhārata legends on the basis of the works mentioned above as well as other minor Jaina works, has been made by Dr L. Alsdorf in Harivamśapurāna des Puspadanta (an Apabhramśa text)

Chap 5 — Possession of property is desired by various kinds of gods and various classes of men. It is the cause of people occupying themselves with the 72 kalās and the 64 mahilā-guṇas<sup>1</sup>)

## Section E — The Consequences of the Five Sins

In the first chapter this section narrates at considerable length, as is only natural in a work of didactic character as our text is, the horrors of hell and the various kinds of tortures and sufferings therein. From hell, the sinful soul is reborn many times among lower animals and among four-, three-, two- and one-sensed beings and suffers the pains attendant thereon. Even if they are born as human beings, they obtain a malformed body, suffer from diseases, and are miserable and unfortunate.

Noticeable in this connection is the absence of any mention of final liberation through adoption of an ascetic's life, which characterises so prominently the narratives on sinners in earlier texts. Not only sinners but even other people, both ordinary and eminent, must pass through the ascetic's life and then obtain mokkha, according to the tales in Angas 6—9. Our text warns one against the evils of sin and extols the virtues of morality, but does not extol asceticism as such. This change of emphasis probably indicates a change in the temper of the community when rigorous asceticism had fallen off from its high pedestal and had ceased to be extolled as an end in itself, yielding place to a greater consideration for things as they actually were. Accepting the community as it was, i.e., consisting of a greater number of laity than ascetics, it naturally found propagation of moral teaching as of more practical use and interest than urging the community to renounce the world. This section runs thus —

1) See supra p 12

- Chap 1 (p 14<sup>a</sup>) - Tassa ya pāvassa phala-vivā-  
gam ajānamānā | vaddhanti mahab - bhayam  
avissāma-veyanam diha-kāla - bahu-dukkha-  
samkadam naraya-tirikka-jonim, 10 āukkhae  
5 cuyā asubha-kamma-bahulā | uvavajjanti nara-  
esu hūliyam mahā'laesum | vayarāmaya-kudda-  
rudda - nissamdhī - dāra - virahiya - nimma-  
dava - bhūmitala-kharāmarisa-visama-niraya-  
ghara - cāraesum | maho'sina - sayā - patatta -  
10 duggandha-vissa-uvveya - janagesum | bibhaccha-  
darisanijjesu niccam hima-padala-sīyalesum | kāl'o-  
bhāsesu ya bhīma-gabhīra-loma-harisanesu nirabhirāmesu nippa-  
diyāra-vāhi-roga-jarā-pīlesu atīva - nicc'andhakāra - ti-  
missesu paibhaesum | vavagaya - gaha - canda-  
15 sūra-nakkhatta-jōisesum | meya-vasā-mamsa-padala-  
poccada-pūya-ruhir'ukkinnā-vilina-cikkana - rasiya - vāvan-  
na (14<sup>b</sup>) kuhīya-cikkhalla-kaddamesum | kukūlāna-  
la-palitta - jāla - mummura-asi-kkhura-karavatta-dhārā-sunisiya-  
vicchuyadamka-nivātōvamma-pharisa-atidussahesu ya attā-  
20 nāsarana - kaduya - dukkha - paritāvanesum |  
anubaddha-nirantara-veyanesu jama-purisa-samkulesu,  
tatha ya anto-muhutta-laddhi-bhava-pac-  
caenam | nivvattenti u te sarīram hundam bibhaccha-  
darisanijjam | bihanagam atthi-naha-roma-vajjiyam asubha-  
25 dukkha-visaham, ta o ya pajjatti-m-uvagayā indīehi  
pañcahi vedenti asubhāe veyanāe ujjala-bala-viula-  
ukkada-kkhara - pharusa - payanda - ghora - biha-  
naga-dārunāe, kim te? kandu - mahākumbhi - pa-  
cana - paulana - tavaga - talana - bhatta - bhajja-  
30 nāni ya | loha-kadāh'ukkadhanāni ya Kottā - balī - kara-  
na-kottanāni ya | sāmali-tikkh'agga-loha-kan-  
taka - abhisaran' apasāranāni phālana - vidā-  
hanāni ya | avakodaka-bandhanāni latthi-saya-  
tālanāni ya | galaga - bal'ullambanāni sūl'agga -  
35 bheyanāni ya | āesa - pavañcanāni khimsana-  
vimānanāni | vighuttha - panijjanāni vajjha-  
saya - mātikāni ya,



- evam te (17<sup>b</sup>) puvva-kamma-kaya-samcayôva-  
tattā | nīray'aggi-mah'aggi-sampalittā | gādha-  
dukkham mahab-bhayam kakkasam asāyaṃ |  
sārīram mānasam ca tīvvaṃ | duvīhaṃ vedenti  
5 veyanam pāva-kamma-kārī, | bahūni palīôvama-  
sāgarôvamāim | kalunam pālenī te ahāuyam,  
jamakāīya-tāsītā ya saddam karentī bhīyā, kim  
te? “avībhāya' sāmī' bhāya' bappa' tāya' jīyavam' mūya me,  
marāmī' dubbalo vāhi-pīlio 'ham' kim dāni si evam dārūno  
10 niddayo ya? mā dehi me pahāre' ussās'eyam muhuttayam me  
dehi' pasāyam karehi' mā rusa' visamāmī' gevijjam mūyaha  
me, marāmī' gādham tanhāio aham' deha pānīyam” — —  
'hantā' piya imam jalam sīyalam' ti ghattūna ya naraya-pālā  
tavīyam tauyam se denti kalasena añjalīsu, dattūna ya tam  
15 paveyī'āṅgôvāṅgā (18<sup>a</sup>) amsu-pagalanta-pappuy'-  
acchā | “chinnā tanhāīya mha” kalunāni jampa-  
mānā | vippekkhantā dīso-dīsim attānā asaranā anāhā  
abandhavā bandhu-vippahūnā | vipalāyanti ya migā  
iva vegena bha'uvviggā, ghattūna balā palāyamā-  
20 nānam nīranukampā | muham vīhādettum loha-  
dandehī kalakalam nham | vayanamsī chu-  
bhanti keī jamakāīyā hasantā, | tena daddhā  
santo rasanti ya bhīmāni vissarāim, | ruvanti ya  
kalunagāim pārevayagā va,  
25 evam palaviya-vīlāva-kalun'ākandīya-bahu-  
runna-rudīya-saddo | pariveyīya-ruddha-baddhaya-nā-  
rak'ārava-saṃkūlo nīsattho rasiya-bhāniya-kuvi'ukkūya-nīraya-  
pāla-tajjīya-“genha' kkama' pahara' chīnda' bhīnda' uppā-  
deh'ī ukkhanāhī' kattāhī' vīkattāhī” ya bhujjo “hana' vīhana'  
30 vīchubhōcchubha' ākaddha' vīkaddha' kim na jampasī? sarāhī  
pāva-kammāim dukkayāim” -evam-vayana-maha-ppagabbho  
padīsuṃyā-sadda-saṃkūlo tāsao sayā nīraya-goyārāna mahā-  
nagara-dajjhamāna-sariso | nigghoso suvvaē  
anītttho, taviyam nerayānam jājjantānam jāyanāhim, kim  
35 te?

asivana - dabbhavana-jantapatthara-sūtala-kkhāravāpi-kalaka-  
lanta-Veyarani-kalamba-vāluṃyā-jāliya - guha-nīrumbhana-usinō-

- sina-kantailla-duggama-raha-joyana-tatta-loha-magga - gamaṇa-  
vāhanāni, imehī vivihēhī āyuhēhim | kim te<sup>2</sup> moggara-  
musundhi - karakaya - satti-hala-gaya-musala-cakka-konta-toma-  
ra - sūla - laula - bhindimāla-saddala-pattisa-cammettha-duhana-  
5 mutthiya-asī-khedaga-khagga-cāva-nārāya - kanaka-kappani-vāsi-  
parasu-tanka-tikkha-nimmala annehī ya evam-ādie-  
him | asubhehim veuvvīhim paharana-satehim anubaddha-  
tīvva verā paroppara-veyanam udirenti abhihanantā, tattha  
ya moggara - pahāra - cunniya - musundhi - sam-  
10 bhagga-mahiya-dehā | jantōvapīlana-phuranta-kappiyā  
kei'ttha sa- (18<sup>b</sup>) cammakā vigattā | nimmūl'-  
ullūna-kann'ottha-nāsikā chinna-hattha-pādā |  
asī-karakaya - tikkha-konta - parasu-ppahāra  
phāliya-vāsī-samtacchīy'-anga - m - angā | kala-  
15 kala - māna - khāra - parisitta - gādha - dajjhanta-  
gatta - kunt'agga - bhinna - jajjariya - savva-  
dehā | vilolanti mahītale visūniy'anga - m - angā, tattha  
ya viga - sunaga - siyāla - kāka - majjāra - sa-  
rabha - dīviya - viyaggha - saddūla - siha - dap-  
20 piya-khuhā'bhībhūehī nicca-kālam | anasiehim  
ghor'ārasamāna-bhīma-rūvehi akkamittā | da-  
dha-dādha-gādha - dakka - kaddiya - sutikkha-  
naha-phāliy'uddha - dehā | vicchippante sa-  
mantao vimukka - samdhi - bandhanā viyanga-  
25 m - angā, kanka - kurara - giddha - ghora-kattha-  
vāyasa - ganehī ya puno | khara-thira-dadha-  
nakkha - loha - tundehi ovatittā | pakkh'āhaya-  
tikkha - nakkha - vikinna - jibbh'añchiya-naya-  
na-nidday'olugga - vigata - vayanā, ukkosantā  
30 ya uppayantā, nipatantā bhamantā, puvva-kammōdayōva-  
gatā, pacchā' nusaena dajjhamānā, nīdantā pure-  
kadāim kammāim pāvagāim, tahiṃ tahiṃ tāsīnā osannam  
cikkānāi dukkhāi anubhavittā, tato ya āu-  
kkhaena uvvattiyā samānā, bahave gacchanti  
35 tiriya-vasahim | dukkh'uttaram sudārunam jamma-  
marana-jarā-vāhi - pariyattanārahattam | jala-  
thala - khahayara - paroppara - vihimsana - ppa-

vañcam | imam ca jaga-pāgaḍaṃ varāgā, duk-  
kham pāventi diha-kālam, kim te?

sīunha-taṇhā-khuha - veyana - appaṅkāra - aḍavi - jamarā-  
nicca - bhay'uvviga - vāsa - jaggana - vaha - bandhana - āḍaṇaṇi  
5 kaṇa - nivāyana - aṭṭhi - bhañjāna - nāsā - bhaya - ppahāra - dū-  
maṇa-chavi-cheyana - ābhoga - ppāvana - kas'āṅkus'āra-nivāya-  
damaṇāṇi ya, vāhaṇāṇi ya māyā-pū-vippaoga-soya-paripilaṇāṇi  
ya satth'aggi-visābhigāya - gala-gavala-āvalaṇa - māraṇāṇi ya  
gala-jāl' ucchimpaṇāṇi, paulaṇa-vikappaṇāṇi ya, jāvaj-jiviga-  
10 bandhaṇāṇi pañjara-nirohaṇāṇi ya sayūha-niddhāḍaṇāṇi cha-  
maṇāṇi ya, dohaṇāṇi ya, kuda- (19<sup>a</sup>) ṇḍa-gala-bandhaṇāṇi vā-  
ḍaga-parivāraṇāṇi ya pañka-jala-nimajjaṇāṇi vāri-ppavesanāṇi  
ya, ovāya-nibhaṇḍa-visama-nivāḍaṇa-dav'aggi-jāla-dahaṇāṇi ya;  
evam te dukkha-saya-sampalittā | naragāu  
15 āgaya ihaṃ sāvasesa-kammā | tirikkha-paṇcēn-  
diesu pāvinti pāvakārī | kammāṇi pamāya-rāga-  
dosa-bahu-samciyāṃ | atīva assāya-kakka-  
sāṃ;

(23<sup>a</sup>) bhamara-masaga-macchi-m-āiesu ya |  
20 jāi-kūa-kodī-saya-sahassehīṃ navahīṃ caur-indiyāṇa tahiṃ ta-  
hiṃ cēva jammaṇa-maraṇāṇi aṇubhavantā | kālam  
samkhejjakam bhamanti | neraiya-samāṇa-tiv-  
va-dukkhā | pharisa-rasaṇa-ghāṇa-cakkhū-sahi-  
yā; taḥ eva te-indiesu kunthu-pipilikā-avadhuk ādikesu ya jāi-kū-  
25 lakodī-saya-sahassehīṃ aṇuṇaṇāṇi te-indiyāṇa tahiṃ tahiṃ cēva  
jammaṇa - maraṇāṇi aṇubhavantā | kālam sam-  
khejjakam bhamanti | neraiya-samāṇa-tivva-  
dukkhā | pharisa-rasaṇa - ghāṇa - sampattā;  
gaṇḍīlaya - jālūya - kimiya - candanaga - m -  
30 ādiesu ya | jāti.... (as before) .... sahassehīṃ sattaḥīṃ aṇu-  
ṇaṇāṇi be-indiyāṇa tahiṃ... (as before) ... pharisa-ra-  
saṇa-bhāva-sampattā; pattā egiṇḍiyattanaṃ pi ya  
paṭṭavi-jala-jalaṇa-māruya-vaṇappai-sukuma-bāyaram ca paṭ-  
jattam-m-apajjattam patteya-saṇa-nāma-sāhāraṇaṃ ca patteya-  
35 saṇa-jiviesu ya, tatth'avi kāla-m-asamkhejjagam ca bhamanti  
aṇanta-kālam ca aṇanta-kāḍe; phās'-indiya-bhāva-sam-  
pattā | dukkha-samudayam imam aṇiṭṭham | pā-

- vinti puno puno tahiṃ tahiṃ c'eva parabhava-taru-gana-gahane  
koddāla-kulīya-dālana- (23<sup>b</sup>) salīla-malana-khumbhana - rum-  
bhana-analānila-vivaha - sattha - ghattana - paropparābhīhanana-  
mārana-virāhanāni ya akāmakāim, para-ppaogôdiranāhi ya kajja-  
5 paoyanehi ya pessa - pasu - nimitta - o sa h' ā h ā ra - m -  
ā i e h i m | ukkhanana-ukkatthana-payana-kottana-pisana-pitta-  
na - bhajjana - phudaṇa - bhañjana - gālana - āmodana - sadaṇa -  
cheyana - tacchana - viluñcana - patta - jjhodaṇa - aggī - dahan' -  
āiyāim,  
10 evaṃ te bhava-paramparā-dukkha-samanu-  
baddhā adanti samsāra bihanakare | jivā pā-  
nāivāya-nirayā ananta-kālam,  
je vi ya iha mānusattanam āgayā kaḥim pi  
naragā uvvattiyā adhannā | te vi ya disanti pā-  
15 yaso vikaya-vigala-rūvā | khujjā vadabhā ya  
vāmanā ya bahirā ya kānā | kuntā pangulā viulā ya  
mūkā ya mammanā ya andhayagā ega-cakkhū-vinīhayā savel-  
layā vāhi-roga-pīya - app' ā uya - sattha - vajjha - bālā |  
kulakkhan'ukkinnā - dehā dubbala - kusamghayana - kuppa-  
20 māna - kusamthiyā kurūvā kivinā ya hīnā hīṇa-sattā niccam  
sokkha - parivajjiyā asuha - dukkha - bhāga - na-  
ragāo ihaṃ sāvasesa - kammā, evaṃ naragam  
tirikka-jonim kumānusattam ca hindamānā |  
pāvanti anantāim dukkhāni pāvakārī, |  
25 eso so pāna-vahassa phala-vivāgo | iha-loio pāra-  
loio appa-suho bahu-dukkho mahab-bhao bahu-rayā-  
ppagādho | dāruno kakkaso asāo, vāsa-sahassehīṃ muccaī,  
na ya avedattā atthi hu moḁkha tti — evaṃ āhamsu Nā-  
ya-kula-nandano mahappā jino u Vira-vara-  
30 nāmadhejjo, kaheṣi ya pāna-vahanassa phala-vivāgam

Chap 2 — Describes torments in hell and cycles of birth among lower animals, plants etc along with their attendant sufferings, or human-birth of an unpleasant and ignoble character

Chap 3 — Describes imprisonment, punishment with tortures and death, and torments of hell and cycle of births as before

In this connection (p 53<sup>a</sup> ff) occurs a description of the punishment of thieves who are caught They are, we are told, imprisoned

and tortured and then led to their execution through the city-streets, some are impaled and then mutilated and hanged on trees, some are bound fast and hurled down from a precipice, others are trampled to death by elephants and their limbs are cut off, some are imprisoned for life, and when dead are thrown into the ditch<sup>1)</sup>

Chap 4 — Sexuality is the cause of mutual strife, loss of wealth, kinsmen, character and health, it is also the cause of many wars of the past and ends in torments in hell etc The wars referred to are said to be those fought over Sītā, Draupadī, Rukminī, Padmāvati, Tārā, Kāñcanā, Rakta-subhadrā, Ahalyā (?<sup>2)</sup>), Suvarṇa-gulikā, Kinnarī, Surūpa-Vidyunmatī, and Rohini

As regards these wars, those fought over Sītā and Tārā (wife of the monkey-brothers Vālī and Sugriva<sup>3)</sup>) are narrated in Trisasti<sup>o</sup>, 7th Parvan (the fight over Tārā is described in the 6th Sarga) The Draupadī story is narrated in Nāyā XVI and Trisasti<sup>o</sup>, 8th Parvan, 10th Sarga Leumann compared the Jaina version of this story with the Mahābhārata account<sup>4)</sup> The war caused by the carrying away of Rukminī and Padmāvati by Kṛṣṇa is described in Trisasti<sup>o</sup>, 8th Parvan, 6th Sarga) The stories on Kāñcanā, Ahillyā, Kinnarī and Surūpa-Vidyunmatī, says Abh, are not known But, as indicated above, Ahillyā is supposed to be Ahalyā It was Weber (Sitzungsberichte der Preuss Akad d Wiss 1887) who identified her with Indra's mistress (see Mahābhārata, XII 342) The war caused by the abduction by Arjuna of Subhadrā (called Rakta-subhadrā here because, says Abh, she fell in love, raktā itī, with Arjuna), the sister

1) Further information in Jaina literature on details concerning the punishment of criminals has been summarised by the present writer in Cal Review April 1955, pp 92—94

2) A Ahillyā, Abh Ahinnikā

3) See Rāmāyana, Kiṣkindhyākāṇḍa, 9th sarga

4) Transactions of the 6th International Congress of Orientalists, Leyden, 1885, p 541 The earlier part of the Nāyā account dealing with the previous births of Draupadī is summarised by Huttemann, Die Jānata-Erzählungen, p 44 This account was summarised in English also by the present writer in Cal Review, Nov-Dec 1951, p 256, where however he fell into the error of mistaking the honorific ā-suffix to the name of the monk Dhammaghosa as the feminine ā-suffix.

of Kṛṣṇa, is narrated in Trisastī<sup>o</sup>, 8th Parvan, 6th Sarga<sup>1</sup>) The story of the war on the slave-girl Suvāna-gulikā (she was so called because, on eating a magic pill, her complexion became like that of gold) is narrated in the Uttarajjhayana Commentary<sup>2</sup>) This battle was fought between Canda-Pradyota of Ujjayinī and Udāyana<sup>3</sup>), the king of the Sindhu-Sauvīras The story of the fight over Rohinī, mother of Balarāma and wife of Vasudeva, is narrated in Trisastī<sup>o</sup>, 8th Parvan, 4th Sarga<sup>4</sup>)

Chap 5 — Possession of property is the cause of engaging in wordly pursuits, of the killing of living beings and of the other sins, of quarrel and strife etc , torments in hell and cycles of births are described as before

### Conclusion

Chap 1 (23b)— Eso so pāna-vaho cando ruddo khuddo anārio nigghino nisamso mahab-bhao bihanao tāsanao anajjo uvveyanao ya niravayakkho niddhammo nippivāso nikkaluno niraya-vāsa-gamana-nidhano moha-mahab-bhaya-pavaddhao marana-vemanao padhamam ahamma-dāram samattam ti bema

The subsequent chapters also close in similar manner with a repetition of the words used in opening the respective chapter

1) Alsdorf has dealt with all these legends in his work mentioned above on p 43

2) See also Jacobi, *Ausgewählte Erzählungen in Māhārāstri*, pp 28—34, translated into English by Meyer, *Hindu Tales*, p 97 ff

3) For the correct form of this name i e Udrāyana, see Luders, *Weitere Beiträge zur Geschichte und Geographie von Ostturkestan*, p 29 ff

4) See supra, note 1

### III Extracts from the Commentary and Critical Notes

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l 2 — cf Rāyap p 114<sup>a</sup>, cande rudde khudde lohīya-pāṇi sāhassīc , sāhasīo should metrically be sāhassīo as in Rāyap Nissamsō should metrically be nīsamso, as at the end of the chap

l 4 — bhānao is for bhīṣanakah, Abh however pedantically renders it as bhāpanakah, "bhāpayati bhayavantam karoti" Anajjo is anyāya and not anārya, uvveyanao is udvejanakāh, niravayakkho is metrical for nirāvekkho = nirapekṣa, in chap 3 (p 45 b) the word occurs as nirāvekkho Abh understands 'pitiless' by nippivāso, but as that would be an impossible meaning for nīpīpāsa, it remains for us to take the word, with all reserve as nīhīyā'āśa

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l 1 — The vedha is correct when either vāsa or gīmana is left out Payattao is pravartakah, Abh however renders it as prakarṣakah, which he explains by pravartakah, prakarsakah ought to be payaddhao (for karṣati = kaddhai) and not piyattao Abh notes a pāthāntara moha-mahā-bhaya-pravardhakah pravardhakah may change into pavaddhao and then into payaddhao at the end of this chapter we find pavaddhao

l 2 — maranā should metrically be marana, so at the end of the chapter as well as in B and F, marana-vemaṇo should mean 'aversion to death'

l 4 — lahusaga = laghuḥ svah ātmā vidyate yesām te laghuḥsvakāh, Abh, but it is rather laghuśas + ka

l 6 — aratī and ratī are two among the six nokasāyas, see Tat Sūt VII 10

l 7 — niyadī is from Sk nīkṛti 'deception' but Deśin iv 26 notes a word niadī in the sense of dambha (which does not apply here) and adds that it would not be a deśī word if derived acc to Hem i 206 from nīkṛti Sāti, avīrambha, avīśīsa, Abh, perhaps it is Sk sāti in the sense of 'gaining' (see Apte's Dict sub voce) as by mixing bad things with good things or bad seeds with good seeds (see also PSM, sub voce) Cf māyā-niyadī-kūḍa-kavada-sāyī-sampaoga-bahule, Rāyap p 114<sup>a</sup>, also Sūya p 92 (Vaidya's ed)

l 8 — nissamsam should metric be nīsam sam as in B (misprinted nīsam) and F

l 10 — kīha-lessā is the worst kind among the six lessās, see Comm t Tat Sūt III 3

l 14 — haraḍdaha is for haranaḍdahana, metri causa?

l 15 — paraḥsantiḡ' abhiḡḡ° gives us oo —, oo — but as these two are an odd and even middle ganas respectively of a vedha, it should correctly have been o—o, oo —, the word is parasatke dhane yo abhiḡḡyāḡlobho, Abh, A abheḡ°, obviously a misprint, while abhiḡḡā instead of ḡḡhā is a wrong spelling Kālaḡvis° would mean vis°kāla, i e, 'happening at unusual times (night)' but Abh glosses it as kālaḡ ca ardhaḡrātrāḡ, viṣamam ca parvatāḡḡdurgam te hi prāyah tatḡkārībhir āśriyete

l 17 — aho 'cchinna, adhah adhogatau acchinnaḡtrsnānām etc Patthoḡ, mariyam, prastotri prastāvikaḡ pravartikā matih yasmims tat tathā, in patḡthānaḡpatthoḡ we have — —, o — — o but the metre here requires — —, o—o, patthānaḡpatthi would be correct in metre, but both patthoḡ and patthi remain obscure

l 18 — vaṣena is not vyaṣana (Abh) but vaṣana

l 19 — akḡhivana is ākṣepana, cittaḡvyagratāpadānam Abh, anihuyaḡpari° is anibhrtah anupaśāntah parināmo yasyāsau, Abh

l 24 — uppūra, prācurya, Abh

l 30 — patthanijjam = prārthanīyam Panaya following Abh is explained by PSM as 'fine mud', PSM also understands by it a kind of aquatic weeds śarvāla which would suit the sense here very well, for people sometimes lose their life in water in India being entangled in these weeds

l 33 — The metre requires ppamāda

l 5 — jana should metric be left out, it found its way no doubt due to an intentional or unintentional repetition of the latter part of suyana

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l 1 — pariḡaya is noted only as a pāthānt by Abh who reads here pariḡiya as in chap 2 and 3

l 4 — nānāḡmanī etc this whole sentence is rather an involved one Here pariḡgaha is likened unto a tree (which fact has not been mentioned) whereof the various parts e g mūla, khandha etc are specified, regarding comparison though not of pariḡgaha, with a tree cf Bhagavadgītā xv 1—2 Tanhā on l 13 is one of the mūlas and this tanhā remains ananta even after having enjoyed Bharaha (l 9) which is qualified by the words nānā vihim c'eva bahuḡvihīyam, and after having enjoyed vasuhā which is qualified by the words naga saṣāgaram Cf Uva § 48 — nānāḡmanīḡkanagaḡrayanaḡvimalaḡmahariha etc

ls 5—7 — Cf Uva 88 11, 102 — dāṣiḡdāsaḡgoḡmahisaḡgavelaga etc Bhaya = bhrtaka, pesa = presya (Hem II 92), prayojanesu presanīyah, Abh Cf also Uva § 11 — sayanḡāṣanaḡjānaḡvāhana etc, jugga = Gollaḡdeṣaḡprasiddhaḡjampānaḡviṣesa, Abh Kuṡiya = Sk kupya

l 9 — Bharaha is the southernmost among the seven vāsa or khetas into which Jambuddīva is divided, this is the part of the world we live in



and it is a kamma-bhūmi, i e., where one must work to live, see Tat S III 10, 16

Is 9f — pura-vara, metrically o o o o, should have been o, o o o or o — o  
Cf Uva § 55 — gām'āgara-nagara-kheda-kabbada-donamuha-madamba-  
pattana-āsama-nigama-samvāha-sannivesā, this is the usual Jaina way of  
naming places of human habitation They have been explained after the com-  
mentators by Barnett, Antagad p 44—45

l 11 — parimandiyam should metric be mandivam as in B and F

l 14 — sāra-niraya, where the metre fails, is an addition not justified  
by any cosmographical allusion in the following vedhas

l 15 — In maha-(k)khandho we should have had ooo instead of o —,  
vipula-khandho would fit in, but, it seems, it was avoided on account of the  
next vedha, where it has its place The kaṣāyas are four, viz, krodha, māna,  
māyā and lobha, each of which is again divided into four degrees, see Tat  
S VIII and v Glasenapp, Jainismus, pp 161, 181

l 16 — sāla = sālā = śākhā, Desin VIII 22, praviralliya (Abh reads also  
pravirellita) according to PSM = pavittharilla = Sk pravistarin Vīdava  
= vitapa, niyadī = nikṛti as on p 26, l 7

l 17 — tayā = tvacā, bark of a tree

l 18 — viśūranā, lamentation, Hem iv 132 viśūrai = khidyatī Pakampīya  
should metric be kampīya

l 21 — phaliha = paṇḍha, a cross-bolt on a door

## Page 28

l 1 — nāmāni imāni should metric be nāmān' imāni (see Jacobi, Indo-  
germ Forsch XXXI p 213 for the combination of i + i = i in Jaina  
Prakrit), gonnāni is gaunāni, 'connotative', cf gonam guna-nipphannam  
nāmadhejjam kareṇi, Vivāg p 80 (Dhanap ed)

l 2 — pāna sarīrāo could be a vedha if we read pāna-vah' ummū-  
lanā sarīrā

l 3 — We may separate avīsambho as a vīsambho, a standing for ya  
(see Schubring, Ācār p 1, l 13), vīsambho would then mean 'to die', cf  
Schubring, Kaṭṭas 4 24

l 4 — uddavanā is derived by Abh from upadravana or apadravana, by  
Leumann (Uva p 105) from ud + du, Schubring (Ācār p 110) prefers  
derivation from vā Tivāyanā is either atipātānā or tripātānā (tri standing  
here for manas, vāc and kāya or prāna with its threefold attributes of deha,  
āyus and indriya Abh) ārambha and samārambha meaning 'worldly pur-  
suits' were originally synonymous, cf appenam ārambhenam appenam  
samārambhenam appenam ārambha-samārambhenam vittim kappemānā, Uva  
§§ 71 and 72, in Āyār I 1 1 4 samārambha is explained as sāvadyā-  
nusthāna, but our text uniformly uses it as synonymous with himsā, Abh  
is prepared to take even ārambha as vināśa

1 5 — āuya galanā ya proceeds in correct metre though incomplete, and would be completed by maccū if samvattaga-samkhevo is taken as an interpolation nitthavanā is nihsthāpanā, 'displacement' 1 e 'extermination' (?) Samvattaga = samvartaka, 'destruction'

1 6 — kadaga is explained by Abh either as sanya or kilūja, kilūja or alūja has been explained in Defn II 11 as laghu dāru

1 7 — voramanam = vyuparamanam, prānebhyo jīvasya vyuparatiḥ, Abh

1 8 — By reading ya after oppavāo the vedha can be extended to pāva-lobho °Ccheo should metric be °cheo

1 9 — anakaro = nām pāpam karotīti, Abh For vajjo Abh notes a pāthān sāvajjo which suggests the possibility of the word to have stood for avadya and therefore we have to read as anakaro y' avajjo

1 10 — nijjavanā tīsam would be a vedha if gunānam virāhanā were read as guna-virāhanā

1 15 — avatthayam is metri causa from apārtham, apagata-satyārtham, Abh Micchā-p°, mīthyēti krtvā pascāt-krtam, Abh

1 16 — ucchannam, Abh derives it from chad 'to cover' but Sk utsanna would do quite well A ukkulam which disturbs the metre, Abh notes a variant ukkalam ūrdhvam dharma-kalāyā yat tat, which is surely far-fetched, ukkulam would mean 'whereby one falls from his family', in chap 3, theft has been called kula-masī

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1 2 — para-hadam = °hrtam Kūri is krūrah or krūrīn, Abh notes a variant kurutuka-krtam

1 3 — lo° takk° ti ya is metrical with — o o instead of — — in the concluding gana

1 4 — For hattha° Abh notes a pāthān hattha-lahuttam which disturbs the metre, still more so hattha-lahuttanam in A, both give no good sense

1 5 — ādriyānā = ādāna Āvilo = avapīdah

1 7 — Cf kula-masī with ukkulam in chap 2

1 8 — lālap° is from lap 'to chatter', Abh takes lālap°-patth° as lāla-panasya prārthanā, but it is better to make it a dvandva-compound meaning 'garrulity and entreaty' Before vasanam A reads āsasanāya which Abh also notes as a pāthān āsasanāya vināsāya, but as it disturbs the metre we can reject it Tanhā-gehi should metric be tanha-gehi, tanha frequently appears as tanha and we have para-dhanammī gehī just a few lines above

1 9 — apararaccham = aparāksam, Abh

1 12 — abam(bham) should metric be abbam° — —

1 14 — carantam, carat, visvam vyāpnuvat, Abh, he notes this word only as a variant of mehunam Padānam samyamasthānām prajānām vā, Abh The former is more likely A misprints samkhevo, Abh samksobho

1 15 — viggaho rendered by Abh as vyudgrahah, he however notes a pāthān viggaho which is preferable, being less complicated Gāma-d° was

used as an epithet of maithuna by Buddha also, as in virato methunā gāma-dhammā, Dīgha I 4, Angutt I 211, A tittī would be trptih, but Abh evidently reads tattī (so in B, F ttattī), for he says taptih gaveṣanam pālanam vā (tattī tatparatā ādeśaś ca, Deśin v 20)

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I 2 — keī should metric be kei Asamjāe avirae occurs in Sūya II iv 63

I 4 — Abh seems to have before him bahu-viham bhayamkaram and also a pāthān without bahu-viham, of bahu-ppagāram he says nothing except explaining it as bahu-viham

I 5 — The instrumental in imchī etc is meant for the locative Tasa and thāvara are the two groups into which souls still in bondage are divided acc to one mode of classification, tasa 'mobile' are those souls embodied in fire, air, or in beings possessing two to five senses, thāvara, 'immobile' are those embodied in earth, water and plants, see Tat Sūt II 12—14, Schubring, Le h r e d J p 96

I 6 — padiniv° means here rather 'adverse' than 'perverse'

I 7 — pāthīna, matsya-ṽisesah, is not found in Pannav, timi and tumimgila are mahā-matsya and mahā-matsyatama respectively, jhasa is the name of fish in general

I 8 — The mandukkas are not found in Pann, for n d cf tandula = Sk tandula The two kinds of kachavas are said in Pann to be bone-tortoises and flesh-tortoises Nakka is a kind of fish mentioned in Pann along with timi and tumimgila, and would therefore be Sk nakra The two kinds of magara are sonda and mattha in Pann

I 8 — gāha, jala-jantu-ṽiśeṣa is one of the five classes into which Pann divides aquatic animals and as its subdivisions are named dūi, vedhaga, muddhaya, simāgāra and pulaya, manduya is manduya in BF, Abh also reads manduka

I 10 — The tag vihānā-kae (once vihānaka-k°) ya evam-ādī appears at the end of all the five lists of animals, Abh explains vihānā as shortened from vidhānaka, kae in the sense of 'etc', see Āyār II 1 6 6, and Schubring, Dasav. 5 1 34.

I 11 — kuranga and ruru are kinds of deer, sarabha is possibly related to the bovine species like camara and sambara and is not the mythical animal that can take an elephant on its back' as Abh remarks, camara is a wild cow, the yak, well-known for its tail, sambara has many-pointed horns, says Abh, it is perhaps the same as sāmbhār of the Central Provinces

Is 11 f — hurabbha = Sk urabhra, but Pann has elaga, pasaya (pasuya in Pann) is biungular, gona (as in BF and Pann) appears as gonasa in A which is a name of a serpent in list in c(i), rohiya is explained by Abh simply as a quadruped and has not been found by him in some Mss, it is also not in Pann, haya is assā, gaya is hatthī, khara is gaddavā in Pann

l 12 — karabha is utta in Pann, khagga is a rhinoceros, vānara not in Pann, kola resembles a rat, not in Pann, Abh notes a pāthān koka (not in Pann)

l 13 — kolasunaka is a huge boar, siriyandalaga and āvatta are solidungular, kokantiyas have toenails and cry "kau-kau" at night, gokanna is biungular

l 14 — chagala is ayā in Pann, A diviyā Taraccha (is it maraccha of Pann?) is the hyena, accha and bhalla are varieties of bears, the latter not in Pann

l 15 — cillala is the leopard (Abh understands this to mean a biungular), Pann has cittaga and another animal cillaga, for saddula Pann has vagghā

Is 17—19 — ahī, ayagara, āsāliya and mahōraga are the four principal classes into which Pann divides uragas, āsāliya is a huge serpent like its two other companions, ahīs are further divided by Pann into dāvvikaras and maulis, i.e., those with or without a hood, gonasa is mentioned as one of the unhooded snakes in Pann, varāhi may be the ahī class in general or the dr̥ṣṭi-viṣa variety (mentioned in Pann) of the hooded snakes, as Abh explains, one of the unhooded snakes is also called ahī in Pann, kāodara and dabbhap° (dajjhap° in Pann) are varieties of the hooded snakes in Pann, A kāud°, uraga class is called ura-parisappa in Pann

l 20 — chīrala (chīravārāliyā in Pann) and saramba (saranthā in Pann, saramga in BF) are explained by Abh only as varieties of bhuja-parisarpa-viṣeṣa, seha is covered with sharp scales, sellaga (sallā in Pann) protects its body by secreting oil from its skin, godha is a big lizard called go-sāp in Bengali, it is not in Pann, undura is mūsā in Pann, sarada is a chamaeleon

l 21 — jāhaga has its body covered with sharp points, not in Pann, mungusa (A mugumsa) is the Anglo-Indian 'mongoose', khādahila has black and white stripes on its skin, not in Pann, vāuppiya is not explained by Abh nor also in Pann, ghīroliya (gharolā in Pann, gharoliya in BF) is a kind of house-lizard (derived from grha-kokila?) Sirisiva class is called bhuya-parisappa in Pann

l 23 — kādambaka is a kind of duck, not in Pann, ādhāsetiya is mentioned as ādhā sedī in Pann among aerials with feathered wings, so are also the next three names, Abh says the vamjula has catechu-coloured beaks

l 24 — kīva and sauna are not in Pann, Abh says nothing of kīva, after sauna occurs another name diviya which is neither noted by Abh nor in Pann Pīpiliya is put in brackets in A, but not found in BF or Pann, it cries pī pī' says Abh, it is not to be confused with the ant which would be quite out of place here

Is 24 f — dhattar° has black eyes and feet, this and the two following, on which Abh says nothing, do not occur in Pann Kumca is perhaps the same

as Beng kome and Sk krauñca, the three following are not described by Abh or in Pann

l 25 — kavila not in Pann, is it kōila of Pann? The next two not in Pann

l 26 — ukkosa is the osprey, says Abh, this and the next two not in Pann Barahina is the peacock, mayana-sāla is the common maynā

l 27 — nandim° . bhing° not in Pann, Abh says bhing° rests on the ground at night and is "two fingers" in size Konāлага not in Pann, Abh does not describe this and the next four

l 28 — A kind of fowl is called tittir in Beng and a kind of duck is called battak in Oriya, Sūya, p 95 (Vaidya's ed), mentions tittira . kavotaga but there, as in Pann, kavota precedes kaviñjala

l 29 — cidiga is probably the Sk cataka or sparrow called cadāi in Beng, cidiyā in Hindi means a bird in general Abh describes only kukkuda and mayūraga Cauraga = cakora, Abh, not in Pann Dhinka is dhanka in Pann, vesara is mesara (named under the 'feather-winged' class in Pann) in BF and Pann

l 30 — hayap° viral° not in Pann, Abh notes karaka only as a pāthān and reads sālaka, the common śālik, viral° is a kind of hawk After vāyasa ABF read vihamga, but Abh says vāyasās ca kākā-vihangāh and then passes on to the next name, Pann has kāga Bhināsī not in Pann, cāsas, says Abh, are kīkīdivinah

l 31 — cammat° is probably the paṭkhi-virālīnā or 'bird-cat' in Pann, is it the 'flying-fox' called cāmciṭā in Beng? Vitatap° is the last of the four varieties into which Pann divides the aerials, it means 'those who sit on outstretched wings'

ls 31 f — Āyāra II iii 3 3 and Uva § 118 have jala°-thala°-khaha-cara

l 33 — Read ya before vivihe, metri causa, as in BF

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l 2 — jaga = yakṛt, Abh explains phupphisa as well as phophasa (in l 3) merely as 'internal organs', in PSM are found also the forms phephasa, phupphusa, phopphasa, all explained as internal organs, phuṣṣuṣ in Beng means 'the lung', matthul° = Sk mastulunga, 'the brain' l 3 — mimja is shortened from mimjā = majjā l 4 — nhāruni is shortened from snāyunī, dādhi = damṣtrā, usually however it is written dādhā, as in Jacobi, Kalpas p 45 l 5 — heum is accus for genitive, says Abh Cf — app ege mamsāe vahanti, app ege soniyāe vahanti, evam hīdayāe, pittāe, vasāe, picchāe, pucchāe, vālāe singāe visānāe, dantāe, dādhāe, nahāe, nhārunīe, atthīe, atthi-mimjāe Āyāra I 1 5, similarly Sūya II ii 18 ls 5 f — bhamaras and madhukarīs are popularly regarded as masc and fem respectively, says Abh, this is probably due to the fact that in Indian eyes the bhāmara is aggressive and defensive while the madhukarī stays at home, rasa here

means 'honey' but the expression *rasesu giddhā* reflects *Sūya II v 38*, *kāmesu giddhā* (*Āyāra, I iii, 2 1*) and *rūvesu giddhe* (*Āyāra, I v 1 2*), the use of the locative here is archaic 1 7 — Three-sensed creatures such as leeches or bugs are destroyed for the welfare, *uvakarana*, of the body, says *Abh 1 8* — *uhara* = *uvaghara* = *upagṛha*, insects are destroyed in dying clothes and in adorning houses, says *Abh*, but perhaps *uhara* (*ohara*?) has some connection with *ābharana*, as *vatth'ābharana* is a usual compound

1 10 — If *bahave* were left out the metre would start from *ime* 1 11 — *tad-assie* as well as *cakkhuse* and *acakkhuse* (see below) are reminiscent of *Dasav 6 28* *Pudhavi-kāyam viḥimsanto himsai u tad-assie tase ya vivihe pāne cakkhuse ya acakkhuse*, *tad* in *Dasav* is used to refer to *pudhavi* but our text uses it without reference to anything fore-going *Tāna* and *sarana* are mentioned together in *Schubring, Ācār 6 24* where other parallel passages have been referred to 1 14 — *duvviṇāne* should metric be *°jāne* 1s 15 f — *anala* and *anila* should be spelt with *n* acc to *Hem I 228* as is to be found also in *Dasav 10 3 a* and in *A p 14 b* (see below, p 77) 1 16 — For *tammaya-tajjīe* *Abh* notes a *pāthān tanmaya-jivās ceti*, 1 e, *tammaya-jīve* 1 17 — *bondī* = *rūpam*, *mukham*, *śarīram*, *Deśin vi 99*, (a)*cakkhuse*, see note on *tad-assie* above

1 19 — *patte(ya)* is metric inaccurate, for instead of — — we should have had *o — o*, *trasa sthāvara*, *bādara*, *sūkṣma*, *pariāpta*, *pratyeka*, *sādhā-rana* etc are the various kinds of bodies obtained by a *jīva* owing to corresponding *nāma-karmas*, see *Tat Sūt viii 12* 1s 23 f — The list beginning here may be compared with *Āyāra, II ii 8—9* *ārāmāṇi vā ujjānāṇi vā vanāṇi vā vanasandāṇi vā devakulāṇi vā sabhāṇi vā parāṇi vā anna-tarāṇi vā attāṇi vā itṭhālayāṇi vā cariyāṇi vā dārāṇi vā etc*, *vappino ksetram usitaś ca*, *Deśin vi 85* 1 23 — *citiḥ* = *citā*, not *cariya* (*cetiya*) which comes in 1 26, *khūyā parikhā*, *Deśin ii 73* 1 24 — *Howdvāra* and *gopura* which are both kinds of doors acc to *Abh*, cause earth-bodies to be destroyed does not directly suggest itself, *Abh* has *pratoli* (a city-street) also for *gopura*, *P K Acharya, Dictionary of Hindu Architecture*, explains *gopura* also as 'a gatehouse', 'the colossal building over or near the gate giving entrance to a city, temple etc', and *dvāra-gopura* as 'the gate-house of the fifth or last court — these are of course meant here, *cariyā* is rendered *carikā* in *PSM* but *cāryā* by *Acharya* who cites *Arthaśāstra*, — 'a road which is 8 cubits broad' explains *Acharya* and *Abh* says the same thing but adds *nagara-prākārayor antare*, *samkamō*, *samkramo viśamōttarāna mārgah*, *Abh*, cf *Beng sāmko*, *vikalpa* 'a class of building', *Acharya*

1 25 — *sarana*, *saranāṇi* *tnamayāṇi*, *Abh*, *lena* = *layanāṇi* *parvata-nikuttita-grhāṇi*, *Abh*, *Apte* gives 'a place of rest', 'nouse' under *layana* *Cittas°* is a house with pictorial decorations, a picture-gallery, in *Nāyā I viii* occurs an elaborate account of a royal *cittas°* 1 26 — *pavā* = *prapā*

l 29 — Supply *himsanti* after *jalam ca* as also after *aganim* and *anilam*  
 l 31 — *suppa anilam* would be in metre but the fifth gana *muha-*  
*kara (yala)* o o o o should have been o, o o o and the eighth gana *vattḥa-mā-*  
*(diehi)* — o —, should have been — — (*vattḥ'ādichī?*) l 32 — *anilam* in  
 A is wrong, see supra ls, 15 and foll *sāgapo* = *sarga-patra, vrksa-viśesa-*  
*parṇa*, Abh, Aptc states '*Siguru-tree*' under *śāka-patra*

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A *parivāra*, Abh *paricāro vṛtṭiḥ khadg'ādi-koso vā* l 2 — *tata* = stringed  
 musical instruments, *vitata* = drums, *ātona* = musical instruments in general,  
 Abh l 3 — *vidanga* = *vitanka*, *kapotapālī* Abh, 'a dove-cot', 'a fillet',  
 Acharya l 4 — *addhacanda* = *sopāna-viśeṣa*, Abh, probably so called due  
 to the semi-circular shape of the steps, not noticed by Acharya, *nijjūga* =  
*niryūha(ka)*, a turret-like ornament on columns or a column itself, even a  
 door, Acharya, *candraśālikā* is a room at the top of a house (for viewing  
 the moon?), Acharya, *veṛiya* = *vedikā* Abh has *vitardikā*, 'a raised seat of  
 a quadrangular shape in a court-yard', Aptc, not noticed by Acharya ls 4 f  
 — *nihśreniḥ avataranī*, Abh (some kind of wooden stairs?), by *dronī* Abh  
 understands *nauh* but here objects in the house are being enumerated, Aptc  
 has 'an oval vessel of wood used for holding or pouring water', which suits  
 the context better, *camgeri* = *mahatī līsthapātrī*, Abh, cf Beng *cyāmgādi*,  
 a basket, *medhaka* = a short thick wooden rod, same as *medhī* (*methi*,  
*oṭhī*), *sabhā* etc refer to the wooden parts of the structures already men-  
 tioned before l 5 — *gandha ambara* would seem a little out of place  
 in connection with wooden objects but scents, garlands, unguents and clothes  
 are also obtained from plants, *juya* is not the sacrificial *yūpa* but *yuga*,  
 'yoke' as the following few objects are used in cultivation, *maiya* = a  
 harrow, cf Beng *moi*, *kūriya* = *hala-prakārah*, Abh

l 7 — *jogga* = See above, p 37, l 5, 'a kind of cart with a raised seat  
 measuring two cubits and found in the Golla country', Abh ls 7 f — *phaliḥā*  
 and *janta* may stand as parts of the preceding words *attālaga* etc, for  
*sūliyā* Abh notes a *pāthān śūlakah kīlka-viśeṣah*, A *musan*<sup>o</sup>, *prāharana-*  
*vis*<sup>o</sup>, Abh l 11 — A misprints *bhanitā evamā*<sup>o</sup> l 12 — A *mūdḥā dāruna-*  
 which disturbs the metre, only C writes it correctly l 13 — *māyā* should  
 have been *māyāo* in ablative but is not so for the sake of analogy with  
*kohā*, *mānā* and *lobhā*,

ls 13 f — A *hassa-rati-arati soya ved'atthī jīy*<sup>o</sup>, Abh splits the compound  
 after *soya* and remarks *iha pañcam-lopo drśyah* which is however not  
 necessary, for, granting even that our author's grammar is rather slack  
 sometimes, yet the mistake might have been due to the faulty Ms before  
 Abh, *ved'atthī* in ABF is quite wrong, Abh evidently reads it as *ved'*  
*attha* (so do also CDE), for he says *vedārthāś ca vedārtham anuṣṭhānam*  
 l 15 — A wrongly has *himsanti* twice l 18 — *ratiya* for *ratie*, see Fischel's  
 Gram § 385, *hassa* should have grammatically been *hassā*, A compounds

this with verā and ratiya (misprinted rati ya) whereas we have soon after kuddhā luddhā muddhā, and atthā dhammā kāmā uncompounded 1 23 — cf sovaric aduvā vāguric aduvā sāunic ad macchie etc — Sūya II 11 31, soyariyā = śaukarikāh, ūkaraiḥ mrgayām kurvanti, Abh but Sūya has soyariya-bhāvam padisamdhyā mahisam vā annataram vā tasam pānam etc — vāuriyā is not found in all Mss, says Abh, ppaoga should metric be ppaoga, diviya, as on p 31, l 14, tappa is a small canoe

1 25 — vīrallaga is the same as the viralla-hawk on p 31, l 30, kūda-cheli may be a 'decoy-goat' or a 'trap and a goat', Abh notes a pāthān where diviya occurs again before hatthā 1 26 — sāuniyā is noted only as a pāthān by Abh who reads here kunikā = sevaka-vīsesāh which is the more probable reading, as sāuniyā occurs already in 1 23, vidamsagā = vidamsanti ti vidamsakāh syen'ādayaḥ, Abh, it may however also mean 'exciting food' in the sense of 'baits' 1 28 — eniārā = °cārāh, those who breed does for the purpose of decoying bucks, pacnicārā = prakṛstāh enīcārāh prainīcārā, Abh, this does not give a satisfactory meaning 1 30 — uttana = uttrna, qualifies vallara = aranya, kṣetra, nīrjala-deśa, vana, Deśin vii 86 ls 33 f — This list of barbarian races is the the longest in Jaina literature being longer than that in Bhag or the list of foreign women in Uva and Nāyā and longer even than the list quoted in Pravacana-sārōddhāra The order of sequence is the same as in Pann 1 37 except in respect of those names (there are only a few of them) which are not common between the two texts Between Javana and Savara Pann has Cilāyā (in addition to Cilāya-vīsayā-vāsi at the end of the list like our text), Gāya (Kāyāh, Abh) is wanting in the printed edition of Pann Though some Mss of it read Kāya (Weber, Ind Stud XVI p 297), it found its way in these places possibly due to a misreading of (Babbara)gā ya

1 33 — For Tittiya Pann has Ninnaga, Goda is Gonda in Pann, after Pārasa Pann has Godhā, Komca-Ambadaī (these two are wanting in Weber's Mss) 1 35 — Davila is Damila, Billala is Cillala, Arosa is Hārosa, Doba is Doba (Domva, Tova, Doca in Weber's Mss) and Pokkana is Vokkāna in Pann 1 36 — Gandhah° is Gandhā Hāravā (Weber's Mss have Gandha-hāraga or °hāravā) in Pann, Bahaliya is Pahaliya, Jalla is Ajjhala in Pann, Roma is Rāmā in Weber's Mss of Pann, Māsa is Pāsa in Pann, Bausa is Pausa in Pann

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1 1 — The discrepancies go on Cuñcuyā is Bandhuyā, Culiya is Suyali in Pann Palhava is misprinted Panhava in A, Mahura is Moggara in Pann 1 5 — For Anakka-Cīna Pann has Kanavīra (Weber's Mss Nakvavinā also, which shows that the original might have really been Anakka-Cīnā in Pann also), Nehura is Nedūra in Pann 1 3 — For Mara-hatta Abh notes a pāthān Mūdhāh, while Pann has Mondha (Weber



Ramatha or Ramadha), these were due probably to a misreading (Nehu)ra-  
Mūḍha (or some such name), Mutthiyā is not in Pann and so also is  
Āraḇa, although a little lower down the list Weber has Arakāga or Ara-  
vāga while the printed ed has Akkhāga, Ḍobīlaga is Ḍombīla in Pann,  
Kuhana is not in Pann unless we trace it in (Akkhā)ga-Hana, Kekaya is  
Kakkeya in Pann 1 4 — Ruru is Bharu in Pann, Cīlāya = Kīrāta

Is 5 — sanappaḥaraga = sanakha-pada + uraga, khahayara o o o o is  
metric incorrect in the place of o, o o o or o—o 1 6 — For jīvōvaghā°  
A has wrongly °vaghā° The compound jalayara jivī is considered by  
Abh a karmadhāraya, its former members upto °tonḍa being a dvandva,  
we could however construe it better as jalacara-sthalacareṣu sanakhapadō-  
ragās cakharesu samdamśa-tundās ca, te ca te jīvōvaghātā-jivīnaś ca pajjattā  
are those who have exercised pajjattī whereby a jīva acquires pudgalas and  
transforms them into his body etc, see Schubring, Lehre d J, p 93  
1. 11 — hontī is misprinted hotī in A

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1 2 — dāmaria = vīgrahakārī, Abh

1 3 — emeva = evameva = without reason 1 5 — gura-tappao = °tal-  
paka itī durvinitaḥ Abh, literally the expression however means 'one who  
violates his teacher's bed (i e wife)' 1 6 — For viś° ghāio A °vāio, BF  
°ghāyavao, Abh vīśrambha-ghātakah 1 9 — vā should metric be ya  
1. 12 — akkhariya-bīena = akṣayika-bījena akṣayena dukkha-hetunā, Abh,  
A misprints akkhā°, the commentary is also misprinted akṣitika° in A  
1. 13 — muh' ari = mukham eva ariḥ śatrur anarthakāritvād yesām te  
mukhāravah Abh 1 16 — Abh takes asaccā with atthāliyam etc but it  
belongs, as the metre shows, to the previous clause, atthāliyam etc =  
falsehood for the sake of money, maiden, land, and cattle 1 18 — A mis-  
prints paccayam, Abh must have had nūnam before him, for he says  
nūnam ca nihata-gunam, nūnam ca vā 1 19 — asantagam as in Abh  
and BF is misread asakam in A

1. 21 — amuniyam, see Hem II 7 and Pischel's Gram § 489 for mun  
= jñā 1 22 — bandha should metric be bandhana 1 23 — nūmma = mūla,  
Abh, from Sk nūmma 1 24 — aliyābhīsamdhinivithā is misprinted aliyā  
himsanti sannivithā in A, B °sannivithā 1 30 — kīriyā should metric be  
kīriya, adhikarana-k° is 'sinful action' 1 32 — A puts a comma after karenti  
and links emeva jam° with the next clause but both the metre and Abh  
point to the comma being after jampamānā 1. 33 — sāhinti = sādhayanti  
= pratipādayanti, Abh

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The quadruped animals upto 1 1, the birds in Is 1—2, the fishes  
in Is 2—3 and the serpents in Is 4—5 will be found in section  
C of chap 1, see supra p 31 1 3 — anka is rūdhī-gamya, says Abh,  
probably a kind of cowrie, so also are the khullayas 1 4 — makkarānam

is magarānam in A and makkarānam in BF, the dhīvaras are meant, says Abh, for they go about in water like makaras, magarānam disturbs the metre, Abh notes a pāthān magginām = mārgayatām = tad-gaveṣinām 1 5 — vālavinam = vyālān bhujamgān pāntitī vyālapās, te vidyante vesām te vyālapinah (I), Abh, who also notes a variant vāyalīyānam, tatra vyālaś carantīti vyālikā tesām, both these interpretations seem rather fanciful

Is 5f — These reptiles who walk on their arms will be found in section C of chap 1 see supra p 31 1 7 — hamsaku(le) — o o should correctly have been o—o or o, o o o 1 8 — bandha should metric be bandhana, gommīyā° = golmikānām = gupti-pālakānām, Abh, 'a prison-keeper' is meant 1 9 — Abh takes gavelaga not as one animal but as go + elaka 1 11 — A sāhanti 1 13 — vanana = vañcanam, vatsasyānya-mātarī yojanam, Abh, for davana Abh reads duana, gomīya is a 'cattle-owner' 1 17 — ārghya is 'a kind of honey' acc to the Petersburg Dictionary, Abh, as printed in AB, reads artha instead of arghya Janta here means magical spells etc to injure others 1 18 — mūlak° is administration of herbs, roots etc for purposes of exercising magical spells, āhecana = āksepam, pura-śobh'ādī-karanam, pāthān 'āhivvanam' ti āhityam āhitatvam satru-bhīvam, Abh, in some Mss before Abh, this word did not occur, for he cites it also as a pāthān for the next word āvin-dhana, and this is also noteworthy from the metrical standpoint, for inspite of being the first member of a compound it is outside its metrical structure, āvin-dhana and ābhūga also are forms of magical operations

1 20 — ukkhandhe = avaskandān, chalena para-bala-mardanāni, Abh 1 22 — visa = visaya vasik should metric be vasik 1 25 — metric should be saccāi vi 1 27 — tattīya (= tattī) is not tatparatā or ādeśa here as in Deśin v 20, but means 'affairs' or 'business', see PSM, sub tattī 1 31 — For piyaya (piyata) Abh notes vācanāntarena khādāta, piyata, datta ca bhāilla(ka) is 'copartner' and not 'hālika' of Deśināmamālā vi 104 1 33 — bhāriyā kammam, Abh says there are many variants found for this with different meanings, I have adopted Abh's pāthān karintu, which goes with dajjhantu etc while the text has karittu = krtvā bhe = gen pl of bhavat, see Pischel's Gram § 420, for khetta Abh notes a variant chidyantām, i e, chijjantu which goes with gahan° van°, and is followed by akhila-bhūmī° 1 34 — khila-bhūmayas ca halair ākrstā, Abh

1 4 — kīla-p° = kāla-prāptāni, avasara-p°, Abh 1 7 — poya-s° consisting of a fleet of boats' or 'of a mass of young men' (pota = sāvakal), Abh 1 9 — co° cūḍīpanayanam bālaka-prathama-mundanam, Abh 1 11 — nhwawam = ceremonial and auspicious bath 1 12 — kōuyam = kautukam, rakṣa'dikam, Abh, vnhāvanagam = visnāpanakam 1 13 — uvarāga = an eclipse, for sijana A misprints sajjana 1 14 — padis° is the offering of

the image of one's own head (made of paste+rice) and sisôvah° is the offering of an animal's head to gods, acc to Abh 1 15—17 — vivih'o° samiddhe would be in perfect metre if jali'ujjala is read as jaliya+ujj° and o o (gana?) is inserted after phala or vara before puppha, avakāra = apakaranam, aṅgārôpari kṣepah, Abh 1 18 — A karanenam, which disturbs the metre 1 22 — Read cchinno

1 25 — Abh notes tivīham as pāthān in the place of cvam+viham, ahy ānā, alikā ājñā āgamo yeṣām te, Abh 1 26 — A misprints hoti

### Page 39.

1 1 — Abh says rāyāno giddhā is not found in all Mss 1 5 — aham-aha(m) o o o o should correctly have been o, o o o, Abh has samyañ (sennehi) only as a variant and reads bhṛtyañ = padātubhih 1 7 — āicī = ācītāni = racītāni, Abh, garula should metric be garūla 1 9 — A sam-gāmammī, which disturbs the metre, Abh reads it as samgāmam and remarks that the acc is used here for the loc

1 10 — uppī(ḷiya) — — should correctly have been o—o or o, o o o  
1 11 — A paharanā, A mādhi, a kind of armour, for vara Abh notes a pāthān guda which is also a kind of armour, A gundiyā āvid° 1 13 — sira-muha, 'facing upwards', Abh Māita = hasta-pāṣita, Abh 1 16 — For magge Abh notes a pāthān mante 1s 16 ff — mandalāgra is a kind of sword, most of these weapons have been named also in section E of chap 1

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1s 1 ff langala must be a plough-shaped weapon, sabbala is saddala or saddhala in chap 1, (cf śābal, a digging iron-rod in Bengali), Abh explains both as bhalla, dughana is drughana, a kind of club, says Abh, and duhana is druhana but its exact description is not clear, kuvenī, says Abh, is rūdhi-gamyā but it is not a familiar name for any weapon or instrument, Aptē gives 'a fish basket', perhaps some kind of basket is meant, pīdha is āsana, says Abh perhaps raised platforms are meant, īlī = karavāla-viśesa, Abh 1 9 — ray(a) is missing in A 1 11 — ududāma = naksatramālā'bhīdhān'ābharana-viśesa, Abh

1 12 — A misprints ādoviyā pāg° 1 15 — apphādiya = āsphōtita, A misprints sīhanāyā che°, cheliya = sītākāra-karanam, Abh, viḡhuttha and ukkuttha (ut + kruś) in the next line are used as nouns here 1 16 — sayarāha = sīghram acc to Desin vii 11, but Abh here says eka-helayā āsūniya = īsat-sthūlikṛta, Abh 1 19 — cūthiya = cestita 1 20 — viyambhiya = viḡrmbhita = viṣphurita, Abh 1 21 — turaga should metric be turamga, A misprints bhadā āva°, samara-bha° o o o, o should correctly have been o o o o 1 25 — A misprints sādhitā samū° 1s 23 f — A misprints juyalam muk°, Abh reads phura for phala 1 25 — patthinta = prārtha-yamānāḥ

L 27 — For viyangita A misprints vibham<sup>o</sup>, avattha = apaviddha, to be taken as a noun, so also bhinna and phāliya L 28 — pagaliya o o o o should correctly have been o, o o o, ciličila should metric be ciličila L 30 — nibhela = ku'sito bahiṣṭtāni, Abh L 32 — A pahāra L 6 — For mucchīya A misprints mucchintā L 34 — nibbuka (Abh nibukka) = nimūla, Abh

P 41, l 1 — In pavanam our author uses the acc instead of the loc as in saṃgāmam (acc to Abh) on p 39, l 9

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l. 1 — Abh says tassa jonim is not found in all Mss l 2 — vaddhanti = vardhavanti, Abh, we have indeed to postulate vaddhenti (as in chap 2 p 40b), where however it is misprinted vaddhetī l. 4 — (nara)yaṭṭikkha is wrong metrically and we should have oṇīya (as in chap 2, p 40b), read ya after io, metri causa l. 6 — rūhiyam = siḡham, Deśin vi 59 — l. 7 — nimmad(dava) — — should correctly have been o — o or o, o o o l. 10 — (uvve)ya-jana(gesum) gives us o oo and as the metre requires o, o o o it should be read as janagaesum l 13 — timissesu should metrically be timisesu as in BS (misprinted tamisesu), cf nicc'andhakāra-tamasā vavagaya-gaha-canda-sūra-nakkhatta-joisa-ppahā meda-vasā-namsa-ruhura-pūya-padala-cikkhilla-littānulevana-talā Sūya II ii 36, also see Schubring, Worte M p 56, n 8 for the metre of these quoted passages l 16 — poccadam = atinivadam Abh

l 17 — lūhiya = kuthitam kothavat, Abh is l 7 f. — kukūla and murmura are both 'a fire made of chaff' in Apte's Dict, the latter is karisam karisāgnis cēti in Deśin vi 147, Abh has kārīṣāgnih for kukūla and bhasmāgnih for murmura l. 19 — vicchuyad<sup>o</sup> or 'scorpion's tail' is a kind of instrument of torture, the same as alipatta (alinām vṛścika-pucch'ākṛtīnām, Abh) as in Vivāg p 165 (Dhanap ed) l. 22 — anto-muhutta, see Jacoby Kalpas p 76 l. 25 — hundam = sarvatṛāsamsthitam, Abh cf Vivāg p 11 (Dhanap) — hunde ya vāvat l 24 — Abh reads gandha between asubha and dukkha and notes the present reading as a pāthān l. 26 — veyanāe is in the instrumental because the meaning is vedanayā saha, the object of vedenti is to be supplied (i e vāc'arā) a vedha is obtained by reading vedent' asubhāe for viula Abh notes a pāthān tiula = trin mano-vāk-kāyāms tulayati abhiḥbhavati yā sā tritūlā, cf — ujjalam viulam pagādhām kaduvam kaḷkasam candam dukkham duggam tivvam durahiyāsam nerayā - eṣarā paccanubhavamānā viharanti — Sūya II ii 36 l 28 — A oḷumbhīva, cf lumbhīsu va payanesu ya lohīyāsu ya kandu-lohi-kumbhīsu — Sūya Nijjutt p 124b (Āgaṇ Sam), paulana = pacana-viśeṣah, Abh. tavagata(lana) gives us ooo, o whereas it should have been o, ooo or o—o tavaga and bhātā are varieties of pans l 30 — Here and in the subsequent lines the metre requires reading oṇāim instead of oṇāni ya ukkadh<sup>o</sup> = lūvā harāni (A wrongly, ukkaddh<sup>o</sup>) l oṭṭa-bali occurs also in Sūya I v ii

16 from which place those words seem to be taken But the metre demands Kottā = Durgā, as Abh suggests from a pāthāntara

I 31 — cf *simbali-tarum āruhanṭi kharassarā tattha neraīye* — Sūya Nijjuttī p 124 b (Āgam Sam) I. 32 — *abhisara(n')* oooo should correctly have been o, ooo I. 34 — cf *ukkhāhīm sūlāhi 'bhitā-vayanṭi*, Sūya I v i 22, *āesa-p°* = *ādeśa-prapañcananī*, *asatyārth'ādeśato vipratāranānī*, Abh I 36 — *ya* before and after *vig°-pan°* not in A but required metri causa (as in F, B has only the first one), *vighuttha-p°* = *vighuṣṭānām* "etc pāpāh prāpnuvanti *sva-kṛtam pāpa-phalam*" *ityādi-vāgbhūh samśabdītānām pranayanānī vadhya-bhūmī-prāpanānī*, Abh, metric should be *viggh°* Abh I 37 — *matī-kām* (A misprints *mātrikāṭi*) = *mātrikānī*, *mātā utpatti-bhūmīr yeṣām tānī*, *badhya-śata-mātrikānī badhy'āśrita-dukkhānīy arthas tānī*, Abh

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I 1 — *evam te* is put in A at the end of the previous para I 2 — *gādha-duk°* should metric be *gādhām d°* I. 6 — *ahā'uyam* should metric be *ahāum* = *yathāyus*

I 8 — *avibhāya* = *avibhāvya*, *avibhāvanīya-svarūpa*, Abh I 9 — A misprints *kum dānī sī°* *evam-dāruno niddaya*, Abh had *niddao ya* before *hīm*, as also BF, but *niddaya!* *mā dehi me pahāre* is in *vedha* I 10 — *ussā'eyam* = *ucchvāsam ucchavasanam enam adhikṛtam ekam vā muhūrtakam*, Abh.; A transfers this *ekam vā* from the commentary and inserts in the text *eyam* within brackets after *ussāseyam* Is 11—14 — cf — *paḷkhippa tāsum payayanṭi bāle*, *atta-ssare te kalunam rasante*, *tanhāyā te tautambastattam pajjijjamāṇā attataram rasanti* — Sūya I v i 25, *taviyam* = *taptam*, Hem. II. 105, if *āṅgōvanga* were read as *āṅgā* then there is a *vedha* from *daṭṭhūṇa*. I. 15 — metric we should read *amsu-ppagalanta* or *amsu-pagalayanta*; *taṅhāyā mha* is explained by Abh as *ṭṣṇā smākam* but that gives us *taṅhā mha* (or *tanh'amha*), it probably stands for *ṭṣṇ'ugāh smah*

Is. 19—22 — cf *bhīe ya palāyante samantato tattha te nirumhhanṭi* . . Sūya Nijjuttī, p 125 a (Āgam Sam); *palāyamānānam* should metric be *°māṇāna*, *viḥādetum* should be *viḥādettu*, *kalakalam*, 'kalakala' = *śāḍḍas* *yogād 'kalakalam'*, *purvōktam trapukam iha smaryate*, Abh, but in *Viggha* commentary (p 161, *Dhanap*) he has *kalakalāyata itī kalakalāṃ, cūṭṭhādi mūṣṭa-jalam*. I. 23 — *ya* is metric superfluous I 25 — (ā)kandīya) — o should have been o, ooo or o—o I. 26 — Abh reads *paridevita* and notes *paridevita* only as a variant Is. 28 ff. — cf *hana chindaha bhindaha nāṃ dahēṭṭi sadde sunintā para-hammiyānam te nāragāo bhaya-bhinna-sannā kaḷkhanṭi kano nāma disam vayāmo* — Sūya I v i 6 I. 29 — for *bhujje*, Abh. notes a *pāthān*. *bhamja* I 30 — A *°occhubbha* — *jampasi*, *vāca-ā'ntare jānāṭi*, Abh. I 32 — for *tāsao* Abh notes a variant *bīhanao tānāṇe*, *paḷbhao aibhao* (comp. above, p 33); cf *se suvvaī nagara-vahe va sadde* — Sūya I. v i 17 — Is. 32—34 — cf *bhīe ya palāyante samantato tattha te nirumhhanṭi*, *pasuno jahā pasu-vahe maha-ghosā tattha neraīe* — Sūya, Nijjuttī,

p 125 a (Ā S) l 36 ff — cf bhajjane kalambu-vāluga-patte, kalakalenta-jala-soyā, Veyaranu-nirayapālā neraie u pavāhanti — Sūya Nijjuttī, p 124 b, taranti te Veyaranu bhidduggāṃ, usu-coriyā sattisu hammamānā, Sūya I v 1 8, kalambuyā-vāluya-mummure ya, lolanti paccanti ya tattha anne, Sūya I v 1 10, jamsi guhāe jalane 'tiutte, avijānao dajjhai lutta-panno, Sūya I v 1 12, balā balā bhūmim anukkamantā, pavijjalam, loha-paham ca tattam, jamsi 'bhidduggamsi pavajjamānā, pese va dandehi purākaranti Sūya I v 11 5, asī = khadg'ākāra-patra, Abh, janta-patthara, this is not a dvandva, for in Arthaśāstra II xviii there is found yantra-pāsāna which has been explained by the commentary as 'stones that can be thrown by a machine', kalamba-vāluyā = kadamba-puṣp'ākārā vālukā, Abh, but Silāṅka in Sūya Comm has atī-tapta-vālukā, nīrumbhana, see Hem iv 218

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Is 2 ff — Some of these weapons are mentioned in Arthaśāstra III xviii musundhi, bhindimāla and pattisa are explained by Abh only as praharana-viśesa, musundhi is not in Arthaś and bhindimāla is bhindivāla and is explained as an iron rod with a sharp edge by Apte, karakaya = krakaca, a saw, tomara is explained in Arthaś as a long rod with an arrow-like edge, kunta is a wooden rod, satti is a trident, saddala not in Arthaś, Abh explains it as a bhalla (crescent-shaped) missile or arrow, Apte), cam-mettna not in Arthaś, Abh explains it as carma-veṣṭita-pāsāna-viśesa, perhaps a leather-sling for hurling stones, duhana not in Arthaś, 'a kind of club', says Abh, mutthiya is the musti-pāsāna of Arthas, 'stones hurled by hand', Abh takes asi-khedaga together, asinā saha phalakam, kanakā is explained by Arthaś as a metallic rod both ends of which are triangular, cf asi-satti-konta-tomara-sūla-tisūlesu sūciyagāsu, payanti rudda-kammā u naraga-pālā tahim roddā — Sūya Nijj, p 124 b (Ā S), kappenti kara-kaehim tacchinti paropparam parasuehim, — ib 1 6 — note the absence of the instr pl case-ending in nimmalā

1 14 — vāsī — — should have been o, o o o or o — o, māna not in BF, Abh has 'kalakalam' ti kalakalāyāmāna-kṣārena, kalakala by itself means 'bubbling lime-water', see supra p 45, l 21 l 17 — cf samūsiyā tattha viśūniy' angā pakkhihim khajjanti ao-muhehim, Sūya I v 11 9, for viśūniy' anga-m-angā Abh notes vācanāntare tu nīratāgrajjhāvāh

1 19 — A viyagghaga 1 20 — A nicca-kāla-m-anasiehim 1 22 — dakka = danta-grhitam, dastārtham tu dasta-śabda-bhāvam, Deśin iv 6 l 23 — A phāliya-uddho, disturbs the metre Is 19 ff — cf te uddha-kāchim pakhajja-mānā avarehim khajjanti sanapphaehim — Sūya I v 11 7, anāsiyā nāma mahā-siyālā pāgabbhino tattha sayāya-kovā khajjanti tatthā bahu-kūra-kam-mā, adūragā samkalīyāhi, baddhā ib 1 v 11 20 l 23 — vikinna-jibbh'añ (chiya) o — o —, being the fourth and fifth ganas of this vedha, are not in the form which the metre requires, añchiya = ākrsta, Deśin i 14 l 29 — A misprints niddha-olugga, Abh says pāthān avalugnāni chinnāni vikittāni

gātrāni yeṣām te l. 32 — Metrically ussannam prācuryena cūkkanāim durvis-  
mocāni, Abh l 34 — A °kkhaenam l 36 — jarā should metric be jara  
l 37 — A °pavañcam

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l 3 — Abh takes sī(ya) appaīkāra as dvandva, it would be better  
to construe siya veyana as dvandva and teṣām apratūkāra l 6 —  
ābhuoga-p°, hathād vyāpāra-pravartanam Abh l 8 — gavalā = horn,  
āvalanam = motanam, athavā galakasya balād āvalanam, māranam cēti, Abh  
l 9 — ucchimpanam = utkṣepanam A paoulana l. 14 — naragāu should  
metric be naragāo ls 19—20 — The four-sensed beings, among which are  
mentioned the bhamaras, masagas and macchus, are named along with their  
nine jāi-kula-kodī (P adds joni-ppamuha)-saya-sahassāim in Pann l 29,  
l. 20 (and 27) — Read bhamanti

ls 24—25 — these are detailed in Pann l 28 ls 29—30 — these are  
detailed in Pann l 27, gandūlaya should metric be gandul° ls 32—34 —  
these are detailed in Pann l 10—32 Doubtless bhāva must be added to  
form a vedha see the two precedent instances and the following one

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l 1 — Abh reads gana-gane and notes gana-gahane as a pāthān, para-  
bhava = parah prakṛstah sarv-ōtkṛstā āya-sthitikatvād, bhava utpatti-ssthānam,  
Abh l 2 — kulīya = viśesa, Abh l 3 — analānīla to be read as above,  
p 32 l 15 f

l 15 — vī wrong for pī metric should be naragāu l 16 — ya before  
kānā not in A but required metri causa kuntā = vikṛta-hastāh, Abh,  
viulā = vikalāh, Abh, for mūkā Abh notes a pāthān avi ya jala-mūyā,  
jala-praviṣṭasyēva “buda-buda” ityēvam-rūpo dhvanir yeṣām, mammana,  
see Hem u 61, avyakta-vacanārthāh, Desin vi 141, andhayagā is read by  
Abh as andhūlagā l 17 — A misprints ega-cakkhū vimhaya-savell°,  
savellayā, Abh reads sacillaya = sarvāpacakṣuṣah, pāthān, sapisallaya tt  
tatra saha pisallayena piśācena vartanta iti sapisall° l 22 — metric should  
be naragā — l 24 — anantāim metric should be anantagāni l 28 — na ya  
etc cf je kade pāve kamme n’ atthi tassa aveyattā mokkho Vīyāhapan-  
natti (Āgam Sam) p 65 a ls 28—29 — cf Nāpūtṭe Mahāvīre evam  
āha jin’uttame — Sūya l 1 : 27 l 30 — A misprints kaṇa-siha-pānavah°

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l 1 ff — This is practically a repetition of the words used at the com-  
mencement of the chapter l. 5 — meric should be vemanasso as on p 26 l 2

## Lebenslauf

I, Amulyachandra Sen, was born on the 10th June 1899 in the town of Dibrugar in the province of Assam, India, as the son of Bireswar Sen. In 1917, I passed the Matriculation Examination from Mission School, Cuttack. From 1917—1921, I studied in the Scottish Churches College, Calcutta, where I obtained the Degree of "Bachelor of Arts". In 1925 I obtained the Degree of "Master of Arts" and in 1927 the Degree of "Bachelor of Law", in the University of Calcutta. Thereafter I practised for two years as a lawyer in Calcutta. From 1929 to 1933, I was engaged in research and teaching work in the Visvabharati at Santiniketan and then came to Hamburg on a scholarship from the Alexander von Humboldt-Stiftung of the Deutscher Akademischer Austauschdienst. I studied for two semesters in Hamburg and then for one semester in Berlin and finished with another semester again in Hamburg.

The chief subject of my studies having been Indology, I take this opportunity of thanking Prof. Schubring and Prof. Luders, whose pupil I have been and who have earned ~~my debt~~ help to me.



